

Black Histor

Second of Two Parts

by Cathy Scott

In 1885 the state legislature enacted a law that prohibited discrimination on account of race in inns, restaurants, barbershops, and other places of accommodation. This was generally ignored nationwide--and also in Vigo County.

However, the black members of this community did not retreat from progress, and they established their own schools, churches, civic centers, hospitals, and orphan home. They organized the local NAACP in 1919, which became one of the most active branches in Indiana.

Public Discrimination

Before the 1960's blacks could not eat in certain restaurants in the city. "We were not permitted in the Goodie Shop," says Ernie Anderson, 1967-68 president of the local NAACP. "However, in 1964 we met with the Chamber of Commerce and that night the city restaurants were packed with black customers celebrating the ultimate decision."

The members of the NAACP did not stop at this point.

In 1967, Anderson's chapter, which included 125 members, 600 paper memberships and 13 committees, confronted area factories and business establishments. By the end of the year Columbia Broadcasting Systems (CBS) had hired their first black employee. Commercial Solvents started to provide on-the-job training for their newly hired black employees. And many other small jobs such as grocery sacking were made

available to the younger blacks through the efforts of the NAACP workers.

"We've done a marvelous job since we started," commented Anderson. "Today prejudice is in the background. There is still some, but I don't think it is enough to hurt."

Anderson credits much of the community's progress with his parent's generation. "Before the 1920's many blacks were brought up in fear," he said. "Many were trained to stay in their place and were told tales of slavery."

And traces of slavery continued to haunt citizens of Lost Creek in the 1920's.

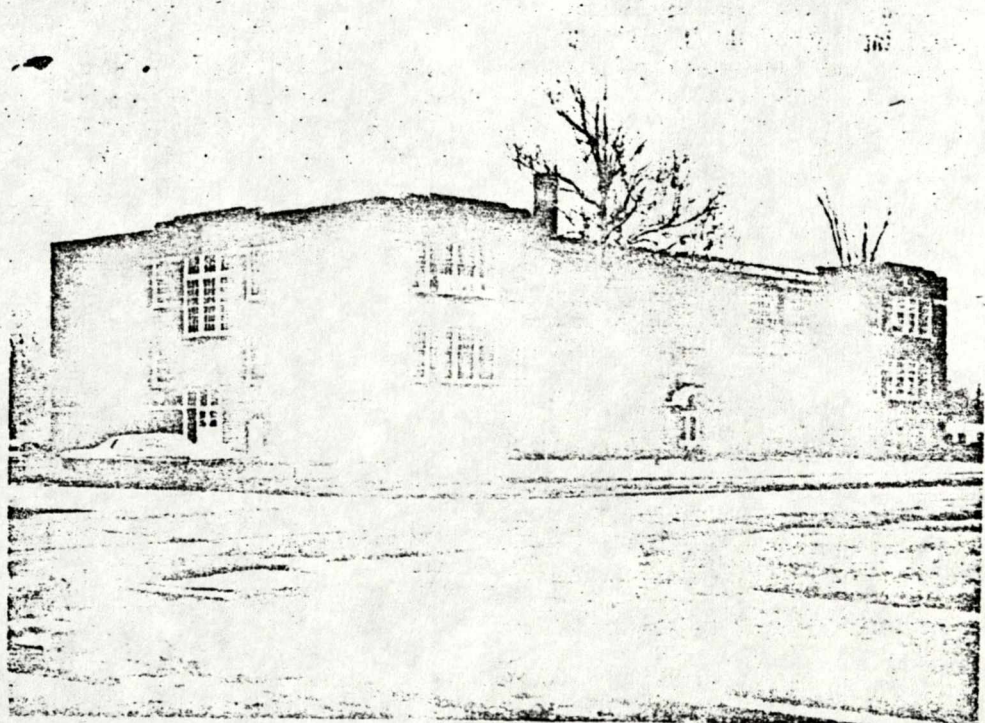
"I remember when members of the Ku Klux Klan used to pass through the area at night, looking for stills because it was the prohibition," Anderson said. "They never caused any trouble -- they just wanted us to know they were there."

Interracial Taboo

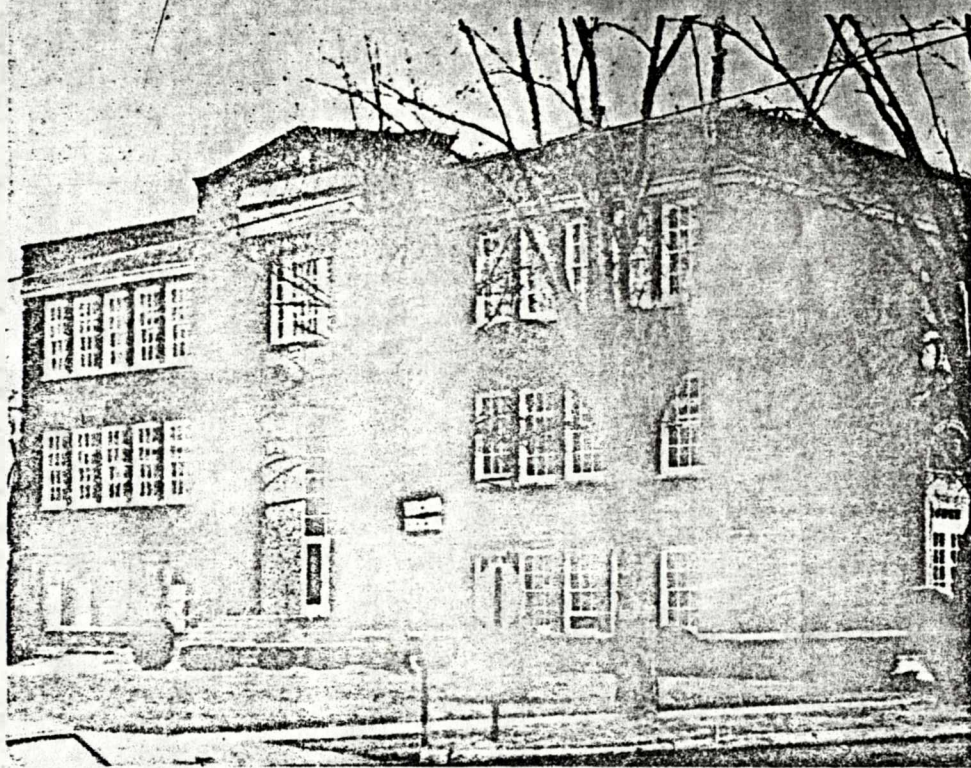
It was during this time that Terre Haute witnessed its first lynching. "A young boy was accused of raping and murdering a white girl," he said. "He was immediately taken to the Wabash River Bridge and there was nothing we could do for him."

There was a time when a black male couldn't be seen with a white girl," Anderson recalls, "You would be charged with association if you were caught in a white woman's house and faced the possibility of a lynching if you dated interracially." However, in 1964 this type of dating became understood and one sees a bit of it now."

Despite the racial problems that dominated the city, the black citizens of Terre Haute fulfilled the needs of many of



One of the first black schools in the Terre Haute School which stands at 1917 -- A.C. 1917



Benjamin Franklin School at 16th and Elm Streets. Before its integration in 1962 the

school was known as Abraham Lincoln School. It stands as a familiar landmark.

their people.

The Phillis Wheatley Association was developed in 1923 under the leadership of Grace Evans. The group conducted a boarding house at 1105 Poplar Street for young black working women. It was later converted into dormitory facilities for black female students attending Indiana State Teacher's College. When accommodations became available for these students on campus, the director sold the building and corporation. Proceeds from the sale were used to buy a \$500 life membership in the NAACP and to provide a Student Loan Fund at the college.

Black Institutions Established

In the 1930's the Vigo County Citizens' Civic Welfare Committee saw need for an orphan's home. Under the leadership of Daisy Hood, the group sought government aid and bought the old Judge Swange farm. Two buildings were erected where the Glenn Home is today.

In 1923 the first black hospital was opened. Named after its founder, it was entitled the Hoover Sanitarium. The Hye Community Center was established in 1942. Named after Charles T. Hye, a civic leader and former teacher in the Indiana school systems, it stills exists today.

The first black schools in the area were the Booker T. Washington School and The Abraham Lincoln School. In 1962, when the Abraham Lincoln School was integrated, it was renamed the Benjamin Franklin School. Other schools developed for blacks were the Dunbar School and the Douglass School. The oldest church in this area is

the Allen Chapel. Founded in 1860, it is today a historic landmark. Other churches of every denomination were later developed, one of the dominant ones being the First Baptist Church.

Black History Observed

Since black history was not taught much in the early school systems, the black citizens of Terre Haute often observed birthdays of prominent black figures, according to Mrs. Jean Anderson, wife of Dr. Lewis Anderson, retired area dentist. "We used to observe the birthdays of Booker T. Washington, Frederick Douglass, Phillis Wheatley and others," she said. "It was at this time we would gather and discuss the history of these people."

"Churches, civic organizations and lodges were very influential during these times," she added.

"My generation was the last generation to keep quiet," she said. "I think today there is more freedom of choice among us. And there is a great deal more opportunity for our children. Many of them are becoming teachers, engineers, preachers, doctors, dentists, lawyers, . . . where we were taught to just get along, they seem to be going beyond."

Terre Haute continues to see the prosperity of its black residents....

Special thanks to the following whose time made this series of articles possible:

Mr. and Mrs. Ernie Anderson

Mr. and Mrs. Lewis Anderson

Mr. and Mrs. Walter Edwards

Mrs. John Laska

Mrs. Selma Tribble

Indiana African-American Landmarks and Their History

by Gwendolyn Crenshaw

The Survey of African-American Historic Sites and Cultural Landmarks in Indiana, a project sponsored by Historic Landmarks Foundation of Indiana and funded by the Division of Historic Preservation and Archaeology, has been underway for the past eight months. The purpose of the project is to locate tangible buildings and sites throughout the state that are significant to African-American history and culture. These structures or areas must be at least fifty years old and they must have maintained their architectural integrity. If they qualify, buildings and sites located as part of the survey will be nominated to the National Register of Historic Places.

Gwendolyn Crenshaw is project historian for the Survey of African-American Historic Sites and Cultural Landmarks in Indiana.

If these buildings and sites could speak, they would tell a story about African-American struggles, about their perspective of life and being, about their spirituality and about how they affirmed themselves. They would also speak about the people — leaders and the common men and women who, under the circumstance created an ethos, they believed necessary. And how, as a consequence, issues of self-help and self-determination were emphasized in their daily lives.

Describing man as a spiritual and corporal being, a group of church spokespersons declared, "We believe in the sacredness of human personality and in the dignity and worth of the individual." Moreover, explaining the divine rights of man as a free, moral agent, they further insisted that it is "the crown right of man to think for himself" and "to have a voice in all the affairs of his life. . . ." Because of this

African Americans (W.V.)
view of man and man's place in society, it is not surprising that many of the buildings identified by the survey are churches.

Churches are extraordinarily significant in African-American history and culture. Not only are churches the oldest and most enduring organizations in the African-American community, they are the oldest self-help institutions within the community. Bethel African Methodist Episcopal (AME) in Indianapolis, Bethel AME in Richmond, and Allen Chapel AME in Terre Haute are the three oldest black churches in Indiana. Organized during the 1830s and 1840s, these churches are on the National Register of Historic Places.

The AME denomination afforded blacks dignity, spiritual and moral growth, and an opportunity for leadership. As an institution, and because of church workers, the denomination became a potent force in religion and in education within the freedom movement and in the development of race pride and race unity. The intellectual and scholar, William E.B. DuBois, called the AME church "the greatest Negro

Black History News and Notes is a quarterly publication of the Indiana Historical Society Library. Intended in part to highlight the activities of the library's Black History Program, it is issued during the months of February, May, August, and November. Essential to the Black History Program's success is community involvement and commitment to the study of Indiana's African-American heritage. Along with *Black History News and Notes*, membership also includes the quarterly *Indiana Magazine of History*, published at Indiana University, *News*, the Indiana Historical Society's bi-monthly newsletter, and many of the special publications as they are issued — all for only \$20.00 a year. To become a member or for further information, write the Indiana Historical Society, 315 West Ohio Street, Indianapolis, Indiana 46202 (317) 232-1882. Correspondence concerning *Black History News and Notes* should be addressed to Wilma L. Gibbs, Editor.

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organization in the world.”² A Hoosier member of the AME church declared, “If there never had been an AME church in this country, there would have been no place where we could have exercised to any extent the talent which God has given us. . . .”³ As the three oldest AME churches exemplify, the church membership and leadership focused on spiritual and moral development and on abolition and equality. They also focused on man’s right to have a voice in his affairs. Bethel Church, situated in an area of Richmond called “Little Africa,” played a significant role in the abolitionist movement. Reputedly, an Underground Railroad stronghold, the church hosted renowned abolitionists including Frederick Douglass and Sojourner Truth.⁴

The AME church in Indiana played a preeminent role in the education of black Hoosiers. Church leaders and members saw education as a means to attain equality and encourage moral uplift. The Indiana AME Conference records report that delegates discussed the importance of education. The schools from Ohio to Missouri that the AME church established are listed in Conference records.⁵ Allen Chapel in Terre Haute established an early subscription school. Parents paid the weekly sum of twenty-five to fifty cents to educate their children. Hiram Revels, pastor of the church, who later became the first African-American to serve in the United States Senate, was the first teacher of the school. Bethel AME in Indianapolis also estab-

lished a church school. Elisha Weaver, one-time pastor of the church, was an editor and publisher of the *Christian Recorder*, an AME periodical first published in 1841. The newspaper advocated education and became an organ for addressing issues pertaining to African-Americans within American society.

The survey identifies numerous churches established in Indiana prior to and after the Civil War. In Parke County, Patrick Thomas established the AME church of Rockville. Born in Vincennes and reared across the state line in Danville, Illinois, Thomas was educated in Chicago. A barber by trade, he arrived in Rockville in 1866. Described as a man who shared his means with the black community, he organized a church in Louisa Black’s home during the late 1860s. He helped purchase a building that formerly housed a white Methodist congregation. Thomas, like John H. Clay in Greencastle, established a North Carolina colony in Rockville. Along with the trustees and the stewards of the church, he organized a Sunday school. An observer described the Sunday morning activity as follows: “A live Sunday-school of forty-nine scholars assembles every Sabbath for instruction, with Professor John Wilson as superintendent and Augustus Roberts as secretary.”⁶ It was Thomas who enlisted John Wilson’s service. Wilson, a graduate of Shaw University in North Carolina, was apparently part of the North Carolina exodusters who Thomas encouraged to come to Rockville. W.S. Lankford, who

helped establish Allen Chapel church in Indianapolis, served as the first spiritual leader at the Rockville church. While the church has long since been razed, the hall and parlor style AME parsonage, erected in 1872, remains.⁷

Although AME churches were more common before the Civil War, Baptist churches were also established in Indiana during the antebellum period. Early churches were established at Lost Creek settlement in Vigo County, Indianapolis (Second Baptist), and Richmond (Mount Moriah). Although its roots may have been earlier, Second Baptist Church in New Albany was formally organized in 1867. After the war, African-Americans built churches in their newly settled communities. The New Testament Church in South Bend and the Liberty Baptist Church in Evansville are two examples. The names of these churches that freed people established after they migrated to Indiana are revealing. Both names indicate the people’s perspective of the world and their view of themselves. The names reveal the hope that the congregations had for the future. New Testament suggested that the blacks who established the South Bend church believed the great day of Jubilee had arrived — that they were out of prophecy and into fulfillment. Liberty was a synonym for the status of freed blacks who settled in an area later called Baptist Town in Evansville.

The Liberty Baptist church began under the leadership of a white preacher from Kentucky. It later took on a different ambiance under a black minister, Green McFarland. McFarland instituted self-help programs at the church. He also organized other churches in Evansville and elsewhere in southern Indiana. As a reward for service to the community, Prince Hall Masons named a lodge in Evansville to honor McFarland.⁸

The survey has located several benevolent and fraternal societies throughout the state. First established in Indianapolis in 1849, the Prince Hall Masons are the oldest African-American fraternal organi-



The brick structure (above) was the home of pioneers Luke and Charity Townsend who settled in Putnamville located in Putnam County.

Indiana State Library

zation in the state. As many as 70 lodges have been identified throughout the state. Lodges, once located in Boonville, Coal City, Connersville, and Mitchell attest to the organization's activities within small towns in Indiana. Thirty-nine Prince Hall lodges remain in Indiana however, a lesser number of these buildings qualify for the survey. (Some of the buildings that remain now serve other functions and no longer host lodge meetings.) Buildings listed on the survey include a five and dime store located in French Lick, Star Lodge in Jeffersonville, Darnes Lodge in Terre Haute, St. John's Lodge in New Albany, Peerless Lodge in Anderson, and St. Peter's Lodge in South Bend.⁹

Following the charge that Prince Hall (who received a charter from London) had given to his "beloved brethren of the African lodge," in the 1790s,¹⁰ Prince Hall Masons in Indiana led, supported, and became an advocacy group for the black people within the state. John Britton, the first Grand Master of the Indiana Grand Lodge of the Prince Hall Masons, organized conventions that addressed issues concerning black communities in Indianapolis and throughout the state. Frederick Douglass selected Britton as a delegate to the National Convention of Negro Men. Britton organized men in Illinois, Indiana, and Ohio. James Sidney Hinton, the second Grand Master of the

Indiana Grand Lodge, left his position to volunteer for the Civil War. Reportedly rejected because of an eye injury, he became a recruiter for the Massachusetts 54th and later for the Indiana 28th, two of the United States Colored Troops (USCT) regiments. After the war, Hinton went South and played a role in Reconstruction. He returned to the North, and in 1880 he became the first African-American to be elected to the Indiana General Assembly.¹¹

R. H. Phillips, whose homestead still stands outside Carthage, was an outstanding Mason during the nineteenth century. No longer in existence, a lodge in Carthage was named for him. Phillips was a leader among residents who settled in rural Rush County at a community known as the Beech. Indianapolis boasted several thirty-third degree Prince Hall Masons who were community contributors including Faburn E. DeFrantz, longtime executive director of the Senate Avenue Young Men's Christian Association; state senator Robert Lee Brokenburr, who lobbied for many laws giving blacks equal protection and rights; and physician Sumner Furniss.¹²

African-Americans established numerous rural communities in Indiana prior to the Civil War. One such community was located in Smith Township, outside of Churubusco, in Whitley County. Wyatt Jeffries entered land there in 1843. By the 1850s, the Jeffries, Joneses,

and other blacks who settled the rural area, owned fifteen per cent of the acreage in the township. Although Wyatt Jeffries entered land in 1843, he had settled in the county earlier. On 11 April 1840, a justice of the peace issued summons for Jeffries, his wife Eliza (Elizabeth), and Lucinda Jones. The summons required them to appear in court to show cause why they had not complied with the 1831 "Act concerning Negroes, Mulattoes, and Slaves." One month before, the justice issued a summons for Benjamin and Winifred Jones. The husband and wife were also required to show why they had not paid a five-hundred-dollar bond. The Jeffries family migrated from Ohio. However, like Elizabeth Jeffries who was born in Hertford County, North Carolina, part of the family had come from the Beech Settlement in Rush County. Wright Jeffries, described as an "ambitious colored man," taught school in the Beech. His homestead and house remain in Rush County. He was likely a relative of Wyatt Jeffries.¹³ A cemetery is all that remains of the Jeffries-Jones settlement.

It is likely not coincidental that people who came to Indiana during the middle third of the 19th century from Hertford County, North Carolina, had fled the area. The county shares a boundary with Southampton County, Virginia, the site of Nat Turner's 1831 rebellion. The impact of the rebellion affected many North Carolina blacks. John Demery, an early resident of the Cabin Creek settlement in Randolph County, Indiana, fled North Carolina after officials there accused him of taking part in the Turner rebellion.¹⁴

Beginning in the 1840s and through the 1850s, blacks in Indiana became migratory and mobile, moving northward and establishing new communities. The Powell family is an example of this phenomenon. Pharoah (also spelled Farrow) Powell owned substantial acreage outside Rockport before 1860. Another part of the Powell family lived in Spencer in Owen



Peerless Lodge, No. 32 is a symbol of benevolence, fraternity, and community in Anderson, Indiana.

County. By 1850 Elijah Powell lived in the Huggart Settlement in Lakeville, three miles south of South Bend. Pharoah Powell settled his family in South Bend where he helped organize the Olivet AME church. He purchased substantial property in South Bend. When he died he bequeathed each of his children a home and left each son one hundred dollars and each daughter seventy-five dollars. Pharoah Powell's home stood in South Bend until just a few years ago when an arsonist set it ablaze on Halloween night.¹⁵

The National Register of Historic Places generally excludes cemeteries. Often cemeteries are the only tangible remains that document a community's existence. Not only can cemeteries serve genealogical purposes, but in a historical sense, they are testaments and acknowledgments of how people lived and what they accomplished while living. They are, therefore, commemorative. As one observer declared: "If I were rich, I think that I would like to erect a monument: 'To the unidentified dead who risked everything — loved ones, health, severe punishment, life itself — to start over with just hands, in a strange and difficult place, for the sake of freedom.'"¹⁶

Many cemeteries have been located that commemorate the people, who for the sake of freedom, started over with nothing and built a thriving community. A cemetery, partially covered by foliage in the Morgan-Monroe State Forest, commemorates Reed's Chapel, a black settlement. In 1822, John Reed brought his family to Indiana and settled near Indian Creek. His brother James and his family followed. The Hollands and James Lankford, a blacksmith, settled in the area in 1827. They built an AME church by 1840 and named it Reed's Chapel in honor of the community's founder.¹⁷

In Emison in Knox County, two gravestones remain that commemorate a once thriving community.¹⁸ Similarly, there are headstones that remain in Fugit Township in Decatur County as a testament to

blacks having lived in the county. Court records attest to an 1852 fugitive slave case, originating in the township that went to the Indiana Supreme Court. When fugitive slave Caroline and her children fled to the area, local blacks hid them. The runaways were ultimately aided by Luther Donnell who helped them escape to Canada. Caroline's slaveholder sued Donnell and won.¹⁹

Another cemetery lies in Linton Township in Vigo County near the Underwood settlement. John Underwood, reputedly a station keeper on the Underground Railroad, received fugitives from Lyles Station, a black settlement in Gibson County. The Underwood Cemetery is the burial ground for numerous Vigo County blacks who fought in World War I and II.²⁰ The Roberts Cemetery in Lost Creek Township, also in Vigo County, contains the remains of veterans of conflicts from the Civil War through Vietnam.²¹ The Lick Creek settlement, popularly called "Little Africa," boasts the remains of a cemetery tucked away in the National Hoosier Forest in Orange County. Ishmael Roberts, a Revolutionary War veteran, is buried at Lick Creek.²²

Prior to 1869, there were no statewide legal provisions for the education of Indiana blacks. That year, the General Assembly passed an act, in part providing for separate schools for black children. Schools known to accept blacks prior to the late nineteenth century ruling included Union Literary Institute in Randolph County, Liber College in Jay County, and the Eleutherian Institute in Jefferson County. Quakers often permitted blacks to attend their schools. For example, James Hinton attended a Quaker school in Parke County.²³

Established in 1871, the building that served as the "colored school" in Jackson County still stands in Seymour. Currently, it operates as a Goodwill store. John Newby was the first teacher at the school located on Lynn Street, near a Quaker graveyard, southeast of Seymour. Richard Brown, who later left

Seymour to teach in Mitchell, was the second teacher. The school achieved its greatest success under the leadership of Daniel W. Caine. A graduate of Berea College in Kentucky, Caine was a Grand Master of the Indiana Grand Lodge. He taught at the Seymour school and served as its principal for thirty-seven years.²⁴

In Parke County, Prince Hall Mason, Patrick Thomas, played a significant role in the education of the black children at the "colored school" in Rockville. Thomas, a frequent correspondent of Frederick Douglass, sought the abolitionist's help in raising money to extend the school year for black children in the county.²⁵

The Booker T. Washington school in Terre Haute is one of several schools throughout the state named to honor a self-help advocate, who became nationally prominent during the late 1890s while he was principal of Tuskegee Institute in Alabama. The school is located in an area called Bagdad. The architectural structure of the school is important, as are the names of the individuals associated with it, including Jane Shackleford and Charles T. Hye. A native of Tennessee who was reared in Logansport, Jane Shackleford graduated from Indiana State Teachers College in 1919. She taught in the Terre Haute public school system until 1962. She spent thirty-seven years at the Booker T. Washington school. At a time when most textbooks made no mention of blacks in American life except in regard to slavery, or depicted them in caricature and stereotype, Shackleford expounded upon her written curriculum materials teaching about African-American life and history. As a result of her experience, Shackleford wrote *A Child's Story of the Negro* (1937). The book won national acclaim. Her next book, *My Happy Days* (1944), was a best-seller. Attesting to the importance of the book, a critic observed that it was a great contribution for the "demolition of the walls of prejudice between Negroes and whites. . . ." He also noted that "it

doesn't say one word about the subject."²⁶

While visiting a community in Augusta, Georgia, John W. Lyda, an educator, college dean, and author of *The Negro in Indiana History* (1953), observed black students from local colleges tutoring elementary school children in subjects relating to the humanities, sciences, and mathematics. When Lyda returned to Terre Haute, he shared his observations with the community. It became Charles Hyte's dream to implement a program in Terre Haute like the Augusta model. He began formulating and planning a program for children in Terre Haute. He died, however, before the center named for him opened on Demming Street. So successful was Hyte's planning that a new and larger facility was opened in Terre Haute during the 1970s.²⁷

While the homes of Jane Shackelford and Charles T. Hyte have succumbed to urban destruction, John Lyda's house still stands at its South Sixteenth Street address in Terre Haute. Throughout the state, other houses of representative African-Americans also stand. One example is John Delaney's house in New Palestine. Sometime around 1860, the Cambridge, Delaney, and Malson families settled in Sugar Creek Township in Hancock County. John Delaney emerged as a community leader. A cemetery bearing his name is adjacent to his house. The house was once used as an inn.²⁸



Delaney Cemetery in Hancock County. Courtesy of Audrey Werle.

Shotgun houses, particularly unique because they represent Africa's gift to American architecture,²⁹ can be found throughout the state. Among the examples are houses located on Martin Luther King Street in Indianapolis, where blacks established a community.

Buried Treasure

Some African-American landmarks located through the survey were forgotten ones. They laid dormant until someone interested in African-American history stumbled upon or rediscovered them. Two examples are the Colored People's Burial Ground in New Albany and the Russell Cemetery outside of Terre Haute.

In Floyd County, Robert Harrison found references to the New Albany burial ground while researching the county's African-American history. Learning that the people who owned the property had long since died, Harrison, then president of the New Albany Civic Club, went before a circuit court judge and acquired trusteeship in the club's name. According to the *New Albany Ledger-Tribune*, Harrison, a member of a family that had lived in the city for several generations, believed that he had discovered an important part of his heritage. On an early November day in 1988, Harrison, his son and other members of the civic club, and a reporter formed an expedition to locate the cemetery. A quarter of a mile down an unused pathway choked with nettle and briars they discovered what Harrison described as hallowed ground. Gravestones were dated from 1843-1919. The community that lived there prior to the Civil War was likely part of the scene of a bloody race riot that erupted in New Albany during August 1862. Frederick Douglass, publisher of *Douglass' Monthly* wrote a seething indictment scolding white participants for their actions in the melee.

Ernestine Whitfield, a Kokomo resident, rediscovered the Russell Cemetery in Vigo County. Grazing cattle had knocked over at least one large tombstone that marked the graves of the dead. Although sev-

eral of the graves were unmarked, there were many headstones that bore the names and genealogies of the people who lived in Burnett, an African-American community in Otter Creek Township, north of Terre Haute. Located one and a half miles south of Burnett, the cemetery contains the remains of James Horatio Russell and his wife Eliza, who rest under a single stone. Both were born in 1846 and lived until just before the end of World War I. Other families buried at the cemetery include the Andersons, Nortons, and the Waughs. To preserve the history of the community, Ernestine Whitfield took measures to have the cemetery fenced.

While the survey has identified scores of historic sites that still exist, there are probably as many structures that have succumbed to urban destruction, under the guise of renewal and redevelopment; highway expansion; the encroachment of manufacturing companies; fire; bureaucracy; and poor planning. Examples of lost landmarks can be found throughout the state. In Indianapolis, for instance, historically significant schools including Booker T. Washington School #17 and the Charles Sumner School #23 have been demolished, much to the chagrin and over the objections of historic preservation advocates.

In Evansville, the home of Sallie Wyatt Stewart, teacher, civic leader, and club woman, was sacrificed to redevelopment. George Washington Buckner's house, located in the same neighborhood, was also leveled. Buckner, a physician and teacher who served as Minister to Liberia from 1913-1915, did much to improve conditions for blacks in Evansville.

In Terre Haute, the childhood home of Willa Mae Brown is gone. Brown attended Wiley High School, which has also been demolished. She is important to American, women's, and aviation history. The Brown family home stood in the 1200 block of South 13th Street in Bagdad in a section called "the Valley." Her parents, Eric and Hallie

Brown, natives of Kentucky, settled in Terre Haute in 1920. After high school, Willa Mae Brown worked as a maid and as a school teacher to put herself through Indiana State Teachers College. She earned a degree after eight years of working and taking classes. It was during her years at Indiana State that Bessie Coleman, an extraordinary aviator, became her idol. In 1932, Brown moved to Chicago where she met Cornelius Coffey and John Robinson, two black pilots who operated the flying club, Challenger Air Pilots Association.

After earning her pilot's license, Brown went into partnership with Cornelius Coffey and formed the Coffey School of Aeronautics at Harlem Field in Chicago. (Robinson left for Africa to become head of the Ethiopian Air Force.) In 1937, she and Coffey formed the National Airmen's Association of America. The Association had chapters in the East and the Midwest. Brown owned several small planes and established a charter service. She lobbied in Washington, D.C. for the inclusion of blacks in the Civilian Pilot Training Program. As a result, Brown became the federal coordinator of the Civilian Pilot Training Program in Chicago. She trained adults and children. When the United States entered World War II, Brown immediately took steps to lobby for the acceptance of her pilots in the Army Air Corps. With the help of Eleanor Roosevelt, Brown convinced the Roosevelt administration to approve an experimental program. Between 1939-1945, she trained over 200 black pilots. Many became part of the 99th pursuit squadron of the Tuskegee airmen. Her school served as a feeder school for the Tuskegee program.

The home of William "Cap" Embry in Vincennes is an example of another landmark that has met a premature "death." Born in Freedlandville on 2 August 1877, "Cap" Embry was the organizer, manager, first baseman, and captain of the Idaho Stars, a black baseball team. The team, made up mostly of men from Vincennes, was based in Dan-

ville, Illinois. Embry apparently named the team after an African-American neighborhood in Vincennes.

At the turn of the century, Embry participated in exhibition games, and the Stars achieved great acclaim. By 1915, Embry had become an umpire for the National Negro League. During his 50-year umpiring career, Embry became a local hero and legend. He had a reputation as an impartial arbiter.

Until recently, the Embry home stood at 515 S. Second Street. The National Park Service demolished the structure, making way for the Visitors Center in the George Rogers Clark Memorial Park. The city named the street leading into the baseball field of the park "Cap Embry Drive."

The buildings located at the Civilian Conservation Corps Camp 517 in Wyandotte Woods in Harrison County have been demolished. Foundation stones and trees remain as a testament to the service of the African-American men who worked there. Many of the men assigned to the camp currently participate in an oral history project under the auspices of the Indiana Department of Natural Resources.

The Albert Merritt Boys' Club in Martinsville was torn down by the city during the late 1970s. The building was named after the son of former slaves, who had come to Martinsville from Bowling Green, Kentucky. The boys club was a meeting place for Martinsville youth and it is estimated that it served 2,000 young people. Today a sports field in Martinsville bears Merritt's name.

The survey has identified properties, remaining and extinct, that have been a part of the history and culture of African-Americans in Indiana. Because of the survey and the advocacy of Historic Landmarks Foundation of Indiana, Division of Historic Preservation and Archaeology in the Indiana Department of Natural Resources, African-American Tourism Council, and various individuals, many properties in Indiana will receive recognition, protection, and preservation.

Most likely, several of these structures and districts that herald an anthem to the African-American experience in the state will be added to the National Register of Historic Places.

ENDNOTES

1. *The District Informer*, No. 1 (May 1947).
2. William E. B. DuBois, *The Souls of Black Folk*. New York: New American Library, 1969, pp. 213, 217.
3. Emma Lou Thornbrough, *The Negro in Indiana Before 1900*. Indianapolis: Indiana Historical Bureau, 1957, p. 151.
4. George T. Blakey and Thomas Reed (eds.), *An Illustrated Guide to Historic Richmond*. Richmond: n.p., 1976. Also interview with Henry Leveall by author, 31 March 1994.
5. For example see *Journal of Proceedings of the Fiftieth Annual Conference of the African Methodist Episcopal Church for the District of Indiana held at Indianapolis, 6 September 1854*. Indianapolis: Rawson Vaile, 1854.
6. H. W. Beckwith, *History of Vigo and Parke County, Indiana*. Chicago: H.H. Hill and N. Iddings, 1880, p. 101. For information about John H. Clay, see Arnold Cooper, "Rev. John H. Clay and the 1879 Black Exodus to Greencastle, Indiana: A Case Study of AME Church Leadership" in *Indiana's African-American Heritage: Essays from Black History News & Notes*. Indianapolis: Indiana Historical Society, 1993.
7. *History of Vigo and Parke County, Indiana*. Also Laura Thayer, "Field Survey Report" and "Historic District Supplement, Indiana Historic Sites and Structures Inventory," Indiana Department of Historic Preservation and Archaeology, 1993.
8. Herbert Slaughter, "History of the Indiana Grand Lodge." Unpublished paper in the author's possession. Also "National Register Nomination for Liberty Baptist Church," Indiana Department of Historic Preservation and Archaeology.
9. *Progress Examiner* (Orleans, Ind.), 13 November 1991, p. 3.
10. For Prince Hall's speech, see "To My Beloved Brethren of the African Lodge 459," Thomas R. Frazier, ed., *Afro-American History: Primary Sources*. New York: Harcourt Brace & World, Inc., 1970, pp. 46-52.
11. "History of the Indiana Grand Lodge." Alan F. January, *A Century of Achievement: Black Hoosiers in the Indiana General Assembly, 1881-1986*, Indianapolis: Indiana Historical Bureau, 1986, p. 19.
12. "History of the Indiana Grand Lodge."
13. S. P. Kaler and R. H. Maring, *History of Whitley County, Indiana*. [Indianapolis]: B. F. Bowen, 1907. Letter to Whitley County Historical Society from Marc A. Young, Treasured Cemetery Acquisition, Inc. (Stones read in fall 1992, rechecked

Walter Maddux helped establish the Herman G. Morgan Health Center, an institution affiliated with Flanner House. Materials associated with the health center and the social service agency are in Box 2, folders 7-17. Lecture notes and case studies, along with records pertaining to other organizations, complete the box.

Box 3 contains medical advertisements and publications and newspapers clippings. Willa Maddux was trained as a nurse. The last two folders in the box include information about the National Association of Colored Nurses, Inc. and reports and publications pertaining to black nurses.

Landmarks Continued from page 7

- November 1993 at the Jeffries Cemetery.) Federal Population Census, Whitley County, Indiana, 1860, pp. 87-88.
14. James O. Bond, *Chickamauga and the Underground Railroad: A Tale of Two Grandfathers*. Baltimore: Gateway Press, Inc., 1993, p. 80. Apparently the year John Demery came to Indiana listed in Ebenezer Tucker's *History of Randolph County, Indiana* is incorrect. For Demery to be implicated in the Turner Rebellion, he would have had to live in Virginia or North Carolina after 1831. He most likely came to Indiana ca. 1835.
 15. Federal Population Census, St. Joseph County, Indiana, 1860. B.F. Gordon, *The Negro in South Bend: A Social History*. South Bend, Ind.: n.p., 1922, p. 70. Committee Meeting, Historic Landmark Foundation of Indiana, Northern Office, 13 December 1993.

16. *Randolph County, Indiana, 1818-1990* compiled by Randolph County Historical Society. Paducah, Kentucky: Turner Publishing Company, 1991, p. 265.
17. Darla Dryden Sweet, *The Church on Sycamore Street*. n.p., 1947, p. 21.
18. Letter from Glenn A. Koby of the Knox County Planning Commission to Robert Stevens, Director, Lewis Library, Vincennes University, 4 December 1978. The letter is in Stevens's possession.
19. File of the Luther Donnell case: Series RG 8 Judiciary, Box 82, Contents, Appeals Decided 208, November term, 1852. Donnell v State, 3 Indiana 480, 1852. Indiana Commission on Public Records. Gwendolyn Crenshaw, *'Bury Me in a Free Land': The Abolitionist Movement in Indiana, 1816-1865*. Indianapolis: Indiana Historical Bureau, 1986.
20. Underwood Cemetery Records in Vigo County Public Library Special Collections.
21. Roberts Cemetery Records (formerly called Shepard and Anderson cemeteries) in Vigo County Public Library Special Collections.
22. Coy D. Robbins, "Lick Creek Settlement: An Early Black Community in Orange County," *Black History News and Notes*, Nos. 8 and 9. [Angie R. Krieger], "The Lick Creek Settlement: Opportunities to Document and Interpret the History of Minority Groups," unpublished paper, n.d., in Angie R. Krieger's possession. Judi Romaine, "Lick Creek Settlement: Survey of Life in a Rural 19th Century Free Black Community," unpublished paper, 9 December 1993, in the author's possession.
23. *A Century of Achievement*, p. 19.
24. Blanche Maddex Smith, ed., *History of the Colored People in Indiana*. Seymour: Blanche Maddex Smith, [1956]. (This short book, edited by Smith, is based upon a manuscript written by Daniel W. Caine, an early Seymour schoolteacher.)
25. George Branson, *Archaeological and Historical Survey of Parke County*. Indianapolis: William B. Burford, 1927, pp. 108, 121-122. *History of Vigo and Parke County*, p. 101.
26. *The Tribune Star* (Terre Haute), 3 March 1991, pp. G1, G5.
27. Charles T. Hyte Center opening. Program booklet in the Community Affairs File, Vigo County Public Library.
28. Letter from Sue Baker (Secretary of the Hancock Historical Society), to the author, 20 December 1993.
29. For an examination of the origin of shotgun houses, see John Michael Vlach, "The Shotgun House: An African Architectural Legacy," *Common Places Readings in American Vernacular Architecture*, edited by Dill Upton and John Michael Vlach. Athens: University of Georgia Press, 1986, pp. 58-78.

Articles & Essays

The editor of *Black History News & Notes* is interested in receiving for consideration brief manuscripts on the political, economic, social, and cultural history of blacks in Indiana. Consideration is also given to articles and essays in the general fields of African-American history and blacks in the Old Northwest, if they have obvious relevance to Indiana. Manuscripts should be submitted in duplicate, double spaced, and approximately eight to ten pages. Manuscripts should be prepared in accordance with the University of Chicago, *A Manual of Style*, 13th edition. Accompanying photographs and illustrations are also welcomed. The Indiana Historical Society disclaims responsibility for statements, whether of fact or opinion, made by contributors.

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I. Early History of Vigo County

In this paper I have attempted to research the history of black schools in Vigo County. Vigo County was created by an act of the Indiana State Legislature on the first Monday of December, 1817. This act was approved by Governor Jonathan Jennings on January 21, 1818. The county is divided into twelve townships, two west and ten east of the Wabash River. Those west of the river are Sugar Creek and Fayette. The townships east of the river are Harrison, Linton, Lost Creek, Otter Creek, Honey Creek, Nevins, Pierson, Prairieton, Prairie Creek and Riley. According to available records the only townships in which black schools have been located are Harrison, Linton, Lost Creek and Otter Creek. The black schools in the city were not considered a part of the township schools.

The early settlers in the State of Indiana were very concerned about the process of education. It had previously been established by an act of Congress that the sixteenth section of each township be set aside for the purpose of education.

- Article IX, Section 2 of the Constitution of 1816 provides:

It shall be the duty of the General Assembly as soon as circumstances will permit, to provide by law for a general system of education ascending in regular gradation from township schools to a state university wherein tuition shall be gratis to all.

Although Negroes were residing in the state at that time, only a very few were known to be living in Vigo County. The Negroes were not permitted to attend any school under the provisions of the Constitution of 1816. Many Negroes

throughout the state petitioned the legislature to make provisions for the education of Negro and mulatto children living in Indiana. The state refused and passed a law which excluded Negroes and mulattoes from the educational process. Many Negroes and white supporters of their cause questioned the fairness of the law of 1837 and appealed to the State Supreme Court. Their questions fell on deaf ears and the Court handed down a decision upholding the law.

A petition asking that a fair share of the school revenue be appropriated for the education of Negro and mulatto children was presented to the Legislature of 1846. The committee to which it was presented failed to act on the petition. Then in 1853 the General Assembly passed a law which provided that in no case were Negroes to pay taxes nor were their children to attend the tax supported schools.

After the state school system came into existence as a result of the law enacted two years later providing for the election of township trustees and for the appointment or election of school trustees in the larger towns and the cities of the state, The Terre Haute City Council held a meeting on May 7, 1885, and adopted an ordinance which reads in part as follows;

It is expressly declared and understood that nothing in this ordinance shall be so construed as to permit a mulatto or Negro person or child to attend any paid school or to receive instruction therein.

Negro children in the city of Terre Haute were not admitted to the public schools until 1869, when the racial bars against them were removed throughout the state.

Since many Negroes had settled in the townships prior to 1855, Negro schools were already in existence in Linton, Lost Creek and Otter Creek townships. For many years the Negro population in the townships was much higher than the Negro population in the city of Terre Haute. In 1860 there was a population of 260 Negroes living in the city.

II

Early Negro Township Schools

Lost Creek

In the late 1820's Negroes started a settlement in Lost Creek Township. Most of them were freed slaves from North Carolina. Some of the names of the early settlers were Anderson, Archer, Chavis, Roberts, Stewart and Trevans. Records in the Vigo County Court House reveal that Jeremiah Anderson was the first black man to purchase land in Vigo County. By the year 1840 several black families owned several thousand acres in Lost Creek Township with a value of over forty thousand dollars.

These early pioneers were concerned with the education of their children and in 1835 a general meeting was held which resulted in a school house being erected on the corner of the Stop 10 Road and the Fort Harrison Road. Kenchen and Nancy Roberts donated the land for this school. The first teachers of this subscription school which later became District Number One, were Abel Anderson and Aaron Smith. This early school served for a while as the interdenominational church of the settlement.

In 1873 the population increased in the northern part of Lost Creek Township and made it necessary to construct another school building in that section of the township. The site of the District Number Two School on the Scott Bergen Road was donated by Jeremiah Anderson. The first building was made of logs. It was destroyed by fire and was replaced by a frame building. This school had a large enrollment for many years; but in 1924 the enrollment became so small that it was consolidated with District Number Three School.

In May 1876 one acre of land was purchased by the Lost Creek Township, for the purpose of constructing another school. The building constructed on this site on the Stop 10 Road, one-half mile north of the Fort Harrison Road, was a large one room frame school structure, District Number Three School. No record of who was the first teacher is available. It is known that until 1924, one teacher taught all eight grades.

In 1924, when District Number Two School and District Number Three School were consolidated, another one room frame building was built and another teacher employed. In each building four grades were taught. The enrollment of this school was greatly increased when the children from the Glenn Colored Home began attending in the fall of 1936.

On Labor Day night in 1942, the older one of these school buildings burned. Pupils of grades seven and eight then started attending the Junior High School at Glenn School, on the National Road, Route 40. The pupils of grades four, five and six, and their teacher, Mrs. Merle Shepard, were given a classroom in the grade building at the Glenn School. The pupils were transported by bus. Grades one, two and three, with their teacher, Mrs. Beulah Edwards, and later Mrs. Lucille Redmon, had school in the remaining building of District Number Three School.

The enrollment in the school remained fairly stable during the next few years, however, the school was badly in need of repairs. The township trustees refused to allow the lower grades to be transferred to the Glenn School. Finally, during the summer of 1945, the advisory board of the township agreed to move a vacant school called The Hickory Grove School, located at Stop 8 Road and Hulman Street, to the site of the District Number Three School. The school was

remodeled and a program marking it's opening was held in December 1945.

During the existence of the District Number Three School the students and teachers never had the luxury of running water or inside restroom facilities. It was the responsibility of the teachers to keep the fire going in the stoves. These conditions existed until the school closed in 1957. From 1924 until it's closing, the teachers were Mrs. Lucille Redmon, Mrs. Merle Shepard, Mrs. Beulah Edwards and Miss Geneva Ross.

Linton Township

Linton Township was organized in 1841, receiving its name from one of the early settlers. Two Negro schools were located at one time in Linton Township. The first school was a subscription school. Thomas A. Manuel donated one-half acre of land for this school site, which was located in what was known as the Allen settlement. A white man was employed as the first teacher, as there were no colored teachers available. The old McGuffey series of readers were used. Later this school became District Number Ten School.

A few miles south of District Number Ten School was another school for Negro children. This school was located in what was known as the Underwood settlement. The school site of one acre of land was donated by Brinkley Russell. The first teacher of this school, which is believed to have been called District Number Eleven School, was Wesley Stewart, a graduate of the Indiana State Teachers College. Records are not available as to the actual date of the closing of these schools, however, it is known that most of these

early black families either moved into the city or moved to the Lost Creek Township.

Otter Creek Township

The first Negro school in Otter Creek was a log structure located on the Perry Tyler Road. The date of the construction of this building and the name of the first teacher is unknown. It is believed that the land was donated by one of the Negro pioneers.

The second school, which was built after the unsafe conditions of the first made it necessary, was located where the Ruffin Stewart Cemetary is now located. This school was known as the District Number Eight School. In 1873 the school was destroyed by fire and a new one room log building was built one-half mile east of the old school.

In 1909 this school was destroyed by fire and a frame building was built in 1910. Because of the large increase in enrollment, a second frame building was built in 1931 and another teacher employed. In 1937 the enrollment of this school began to decrease and only one teacher was employed.

For several years this school continued to operate with a small enrollment, and finally in 1943 it was discontinued and the pupils were transported to the Otter Creek Grade School at North Terre Haute. Mrs. June Love, who was a teacher at District Number Eight School at that time, found employment in the elementary grades in Crawfordsville, Indiana.

Harrison Township

The Highland School, located in Harrison Township, held its first classes in an old Baptist Church at Thirteenth and One-half Street and Carl Avenue in 1899, with Miss Leora Anderson as the first teacher.

In 1902, a one room school was built at Fourteenth and One-half and Carl Avenue. This served the community until increasing enrollment made it necessary to add another room and teacher. During the early years of the school the teachers were Mr. Peter Hamilton, Mrs. Ida Harris, Miss Edna Edwards and Miss Myrtle Smith.

After the resignation of Miss Myrtle Smith, in 1919, Miss Pearl Johnson became the teacher for the primary grades, and she served the community for fourteen years until her death in 1933. Miss Nila Manual became the new principal and primary teacher. In 1934 Mr. Marvin Shelton became the teacher for grades five through eight. Mr. Shelton remained at the school until failing health caused his resignation in 1953. Mr. Edward Russell replaced Mr. Shelton as the intermediate grade teacher.

After the Supreme Court decision in 1954, the seventh grade and eight grade students at Highland School were permitted to walk to nearby Rankin School, to take courses in home economics and industrial education. In 1958 the school was closed and the principal, Mrs. Nila Manual, was sent to Rea School as a primary teacher. Mr. Edward Russell, the intermediate teacher was transferred to Rankin School and taught grades seven through nine.

III.

Public School Education in Terre Haute

According to the census of 1820, eleven Negroes resided in Terre Haute. By the year 1836 the Negro population of Terre Haute had increased to forty-seven. Prior to the Civil War most of the schools in the state were conducted by Churches. In many Sunday Schools a part of the time was spent in teaching pupils to read and write. Reverend Hiram Revels, the pastor of Allen Chapel A.M.E. Church, taught one of the first such schools in the state. The church was founded in 1837 and parents paid twenty-five cents per week for each pupil. Because of this weekly charge, only the oldest members of the large families were allowed to attend.

The law of the state of Indiana was amended on the 13th of May, 1869, so as to require the establishment of separate schools for colored children, wherein tuition should be without charge and equally open to all. Previous to this time, it had been necessary for the colored people, if they received any educational advantages, to secure the same through private schools established and maintained at their own expense. This arrangement practically left the colored children of the state without schooling.

Paul Lawrence Dunbar School

In accordance with the provisions of the new law, the trustees directed the Superintendent of schools, August 7, 1869, "to examine and see where a suitable place could be had for holding the colored school." The salary of the teachers was fixed at the same meeting at \$50 per month. On the 30th of August the A.M.E. Church, located at that time on South First Street, was rented at 15 dollars per month for the use of the school and Zachariah Anderson was chosen to be the first teacher. The school opened along with those of the

remainder of the city on the 16th of September, 1869. During the year 116 pupils were enrolled, and throughout the session an average daily attendance of 77 was maintained. Although the school was operated under very inadequate conditions, the parents were very well pleased with the opportunity for their children to obtain a free education.

At the beginning of the second year, an additional teacher was employed by the board, and a small room, at some distance from the main building, was secured for the purposes of recitation, thus greatly improving the accommodation for the schools.

Toward the close of this year, April 1871, the school was moved to the Ninth District building located at Third and Oak Streets, where it remained until the summer of 1885. This building was never well filled, and the white schools being much crowded, the colored pupils were provided for in rented property on the corner of Second and Wilson Streets during the next three years. At the end of this time, the trustees erected the Twelfth District School on the corner of Second and Crawford Streets.

In the fall of 1888, this school was given the name of Paul Lawrence Dunbar School. Fred Blake became the first school principal. The second principal was Oscar Hammond, who served for only two years. While Charles T. Hyde was serving as the third principal of the school in 1926, it was consolidated with the Booker T. Washington School at Thirteenth and one-half and Dean Streets.

Booker T. Washington School

In the fall of 1887, the colored school in the southeast part of the city was organized and known at first as the Tenth District School. The first classes were taught in a spare room of the Eighth District School located at Seventeenth and Franklin Streets, and is presently known as the Montrose School. After two years the Tenth District School was moved to the corner of Thirteenth and One-half and Dean Streets.

The first teachers were two young white women, Misses Rediford and Ward. After one year both resigned their teaching duties. They were succeeded by three Negro teachers: John Sims, Cassius Stokes and Miss Adorah Knight. In the year 1906 the name of the school was changed to the Booker T. Washington School. As the population increased, this building was replaced in 1914 by a new building at Thirteenth and Cruft Streets. Mr. John Sims was the first principal of the new school. Succeeding him as principals were Miss Adorah Knight, Wesley Stewart, Charles T. Hyte and Jack Parks. Mr. Parks was the principal when the school was finally phased out in 1964.

During its existence the Booker T. Washington School consisted of grades kindergarten through eight, and served all the Negro children on the city's south side. The Booker T. Washington Building is currently being used by the Vigo County School Corp., as the headquarters for several offices involving pupil personnel services.

Lincoln School

The Fourteenth District School was organized in the northeast part of the city in the fall of 1885. The first school was housed in a leased room in the 100 block of North Fourteenth Street. In 1888 a new school house for colored children was built on the corner of Sixteenth and Elm Streets. The first principal was Mr. Ernest Meyzeek. After serving for a few years, Mr. Meyzeek was succeeded by Mr. Joseph Jackson, a black man, who served as principal from 1890 to 1918. Mr. Morton Lewis became the third principal in 1918, and he served in that capacity until 1946. Mr. Lewis had been principal of a school in Franklin, Indiana, and had taught two years in the District Number Two School in Lost Creek Township.

In 1906 the Fourteenth District School officially became the Abraham Lincoln School. The Lincoln School was the only school for black children on the city's north side. As a result of the black population growth, the school soon became overcrowded. In an effort to relieve this over-crowding, two Lincoln School annexes were built.

In 1912 the Frederick Douglas School was built at 15 $\frac{1}{2}$ and Pennsylvania Streets. This was a one-room frame building and housed the colored children in the extreme northern part of the city. This school was later known as the Jane Shackelford School. Another school was opened at 27th street and 7th Ave. This school which was named Joseph Jackson school was in operation from 1919 to 1927. During this time a room in the basement of the Spruce Street A.M.E. Church was also used as an annex to the Lincoln School.

As early as 1915 a group of concerned citizens had began pressuring for a new school. The principal, Mr. Joseph Jackson, led a campaign that carried to the state in an effort to secure improved facilities. After much heated discussion, the city agreed to build a new school for the colored children. Mr. Joseph Jackson died before the new school was completed, and Mr. Morton Lewis was the acting principal at the time of his death.

In 1921 the new school was completed and Mr. Morton Lewis was the principal. In the fall of 1922, over 330 pupils were enrolled in the school. While principal of the school, Mr. Lewis organized the first Negro Boy Scout Troop in the midwest. He also organized the first Negro School Band in the city of Terre Haute. Mr. Lewis served as principal until his retirement in 1946.

In the fall of 1946, Mrs. Edith Bigham became the fourth principal of the Lincoln School. Mrs. Bigham remained in that position until the school closed in 1958. After a phase of remodeling, the school was re-opened as an integrated school in February of 1960, and the name was changed to the James Whitcomb Riley School. The name of the school was later changed to its present name of Ben Franklin School.

During the past two months while researching this project I have gained much knowledge about the education of black people in Vigo County. Since my family roots can be traced to the first settlers of Lost Creek Township, I have found it a very rewarding experience to learn that many of my relatives have been instrumental in the growth and education of the black community in Vigo County. All of the people I interviewed have in some way been associated with a person or persons involved in the educational process that has taken place in Vigo County.

Resources

- Duffy, Pauline - A Selected History of The Lincoln School
Lyda, John W. - The Negro in the History of Indiana
Shepard, Merle - A History of Negro Schools in Vigo County

Newspapers

- Clark, Dorothy, History of Terre Haute's Negro Schools,
Terre Haute Tribune, March 1, 1959
Clark, Dorothy, Colored Settlers Moved to Lost Creek in 1830's,
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Scott, Kathy, The Spoken History of Lost Creek,
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Personal Interviews

- Mr. Ernest Anderson
Mrs. Edith Bigham
Mrs. Beulah Edwards
Mr. Walter Edwards
Mr. Jack Parks
Mr. Edward Russell
Mr. Fred Russell
Mr. Maynard Shepard
Mr. Sterling Underwood
Mr. Thomas Walden
Mrs. Helen Wells

Throughout the nineteenth century and well into the twentieth, the black population of the United States was concentrated overwhelmingly in the South. Although there were blacks, both slave and free, living in the North from earliest colonial days, their numbers were always relatively small. While migration from South to North was a continuous process throughout the nineteenth century, it was not until after the Civil War and, especially, the "Great Migration" of the World War I era, that the traditional pattern of black geographic distribution began to change significantly.

But although the figures were relatively small, there was a steady stream of black emigration from the southern states during the antebellum years--especially from the Upper South to Pennsylvania and the states of the Old Northwest bordering the Ohio River. The combined black population of Ohio, Indiana, and Illinois in 1820 stood at only 6,410; ten years later it had jumped to 14,834 and by 1850 approached 42,000.¹ This migration had several components. There were, of course, escaped slaves who "followed the drinking gourd" to freedom in northern states or Canada. Equally important, however, were the planned migrations of free blacks and recently manumitted slaves, often organized and financially supported by southern Quakers and their co-religionists in the North.

This Quaker activity was especially pronounced in North Carolina. In 1808 the Yearly Meeting in that state appointed a committee "to have under care all suffering cases of people of color." The committee developed a plan whereby certain Friends were authorized to act as agents and to receive assignments of slaves from masters who wished to be rid of them. The central

goal of this procedure was "to send the negroes thus put into the hands of Friends to free governments." A committee appointed in 1822 to examine the laws of the northern states regarding black immigration reported that there was nothing "in the laws of Ohio, Indiana and Illinois to prevent the introduction [of] the people of color into those states."² The growth of this movement in North Carolina, and its connection with Indiana, is made clear in the following passage written by a student of the operation:

There were five hundred negroes under care in 1824, and seven hundred and twenty-seven had been received in all. In 1826 some six hundred were under care A summary report in 1830 says that six hundred and fifty-two had gone to free governments at an expense of \$12,769.51, and four hundred and two were under care. There were three hundred under care in the Eastern Quarter in 1834, and in that year one hundred and thirty-three were sent to Indiana. Two years before Friends had paid a wagoner³ \$300 to take a load of negroes from Core Sound, N. C., to Indiana.

This activity by the Quakers was well under way by 1815 and not seriously checked until the 1850s when it was affected by the operation of the Fugitive Slave Law.⁴

Throughout the four antebellum decades, therefore, there was a small but steady migration of southern blacks into the states of the Old Northwest. Not surprisingly, the migrants frequently settled in areas with substantial Quaker population. Carter Woodson, in his classic A Century of Negro Migration, identified black settlements in Shelby, Brown, Mercer, and Greene counties in Ohio, Cass County, Michigan, and Madison County, Illinois.⁵ Quakers in Indiana were active in promoting such migration to the Hoosier state. The Indiana Yearly Meeting of Friends in 1821 appointed "a committee on the concerns of the People of Color" and six years later Quarterly Meetings in the state were directed to appeal for donations to assist North Carolina Quakers in removing blacks to free states. A considerable number of the

✓ black migrants to Indiana settled in the Whitewater Valley, the area of most dense Quaker residence in the state.⁶

Since most of the black migrants were accustomed to an agricultural environment it was natural that many of the new settlers located in rural areas and engaged in agricultural labor or established their own farms. One student of black settlement in antebellum Indiana notes that "black pioneers lived in a variety of both rural and urban environments" but that "one of the most common settings was the small farming village, with perhaps a dozen or more black rural communities being formed throughout the state in the forty years preceding 1860." Often relatively isolated and fairly self-sufficient, these communities were also less likely to confront white antipathy than were black settlers in the state's urban areas.⁷

✓ One such community, one of the few in the western portion of the state, was Lost Creek in Vigo County. Located several miles northeast of Terre Haute, in the extreme north of Lost Creek and the extreme south of Nevins and Otter Creek townships, the settlement's origins can be traced to about 1830. (While there were a number of Quakers in the Terre Haute area, they do not appear to have played as significant a role in aiding black immigration as did the Friends in the Whitewater Valley.) The original settlers were Moses Archer and Richard Roberts, followed shortly by Jordan, Abel, and Jeremiah Anderson, Kincheon Roberts, and Dixon Stewart. Most had been born in and migrated more-or-less directly from North Carolina.⁸ (Kincheon Roberts may have spent some time in the Beech settlement in Rush County, Indiana, prior to moving to Lost Creek; Dixon Stewart lived two or three years in Monroe County, Indiana, immediately before settling in Vigo County.)⁹ Manuscript

census records for 1850 and 1860 indicate that later migrants were also from the Upper South (principally North Carolina) and the repetition of surnames suggests that many of them were related to the original settlers. By 1850 the black population of Lost Creek Township stood at 138, or 13 percent of the township total; in 1870 it had grown to 209, or about 11 percent.¹⁰

✓ The pioneers set about the tasks of raising shelter, clearing land, and planting crops. The census records indicate, and plat maps confirm, that many of the Lost Creek settlers were able, in time, to purchase substantial tracts of land from the federal government and other owners. In 1850, for example, Kincheon Roberts was recorded in the census as owning \$3000 worth of real estate; ten years later the figure had doubled. Dixon Stewart, another of the original settlers, eventually acquired 900 acres of land.¹¹

As the land was cleared, the first few crops harvested, and the economic foundation of the settlement made more secure, various local institutions were established. The first schoolhouse was erected in 1835 on land donated by Kincheon Roberts. (It was a subscription school, since state law at the time made no provision for the public education of black children.)¹² A Methodist congregation organized around 1840 met originally in a log building, which structure was soon replaced by a frame house of worship. The latter burned in 1887 and was replaced by a third AME church that survived until it was razed in 1975. (During the antebellum decades this church is reputed to have been a station on the Underground Railroad; a plaque on the site commemorates the church and its history.) The Missionary Baptist Church

✓ .

was organized in 1850 and the congregation erected its first building in the early 1860s. That structure, too, was destroyed by fire; the new building, raised in 1869, was described in 1979 as "the oldest landmark in the community."¹³

One other "institution" deserves mention here. In 1875 Reddin Roberts, the son of Kincheon, donated a 1 1/2 acre plot to be used as a cemetery for the Lost Creek community.¹⁴ The cemetery was named for the family and Kincheon, who had died in 1870, was reinterred there. Set well back from a county road, the site is unnoticed and not easily accessible today. The last burial took place in 1941 and, except for an occasional mowing, Roberts Cemetery is no longer maintained. Wandering through its solitude one finds the surnames of the original community founders--Anderson, Stewart, Roberts--repeated on stone after stone, a link to the pioneers who settled this spot of frontier Indiana some 150 years ago.

We now turn our attention to one particular family in the Lost Creek community. As noted, Jeremiah Anderson was one of the earliest settlers. Born in North Carolina in 1806, he arrived in Vigo County in 1832. He entered forty acres of government land and eventually, in the words of one county historian, was "the owner of 730 acres of as fine land as there was in Lost Creek township."¹⁵ Of importance here, however, is one of Jeremiah's neighbors--Louis (or Lewis) Anderson. The two men were recorded side-by-side in both the 1840 and 1850 censuses and both were from North Carolina, Louis apparently arriving in Lost Creek about 1835. They were almost certainly related, although the precise nature of the relationship is unknown.

Louis and his wife reared several children and the eldest, Jacob, was born in Tennessee while the family was en route to Indiana.¹⁶ Jacob grew up in the Lost Creek community and married Mary M. Wilson, also of Vigo County, in 1859. The 1860 census schedule shows Jacob as a head of household living with his wife and five-month-old daughter, Anna, on property adjoining that of his (widowed ?) mother. His occupation is given as "laborer." Ten years later three children had been added to the family. Jacob's occupation was then listed as "farmer" and he claimed to own \$1,500 of real property and \$320 of personal property.

Jacob and Mary Anderson's third child was a daughter named Salina (Celena), born in the mid-1860s. This granddaughter of Louis Anderson, a descendant of North Carolina free blacks who migrated to the Indiana frontier in the early- and mid-1830s, is the link between the first and second parts of this presentation. For the remainder of the story I now turn you over to Professor Lawrence Hogan.

NOTES

¹ Eugene H. Berwanger, The Frontier Against Slavery: Western Anti-Negro Prejudice and the Slavery Extension Controversy (Urbana, Ill., 1967), 31n, 37n, 43n. Naturally, some of this growth in black population was a result of net natural increase, not in-migration.

² Stephen B. Weeks, Southern Quakers and Slavery: A Study in Institutional History (Baltimore, Md., 1896), 224-25, 227, 228.

³ Ibid., 228.

⁴ Carter G. Woodson, A Century of Negro Migration (Washington, D. C., 1918), 24.

⁵ Ibid., 23-30.

⁶ Emma Lou Thornbrough, The Negro in Indiana Before 1900: A Study of a Minority (Indianapolis, 1957), 34-35.

⁷ Stephen Vincent, "The Robertses and Roberts Settlement: Emergence of a Black Rural Community" (B.A. honors thesis, Department of History, Indiana University, 1981), 1-2. See also Thornbrough, The Negro in Indiana Before 1900, 31-54.

⁸ H. W. Beckwith, History of Vigo and Parke Counties (Chicago, 1880), 389-90; Richard R. Wright, Jr., "Negro Rural Communities in Indiana," Southern Workman, 37 (March, 1908), 165, 167, 168; Thornbrough, The Negro in Indiana Before 1900, 51; Lost Creek Community Club, Our Community Roots (1979), passim (copy available in the Vigo County Public Library, Terre Haute).

⁹ Vincent, "The Robertses and Roberts Settlement," 27; Wright, "Negro Rural Communities in Indiana," 168.

¹⁰ Manuscript population schedules for Lost Creek Township, Vigo County, 1850 and 1860 federal censuses; Population volumes of the U. S. Census.

- 11 Manuscript population schedules for Lost Creek Township, Vigo County, 1850 and 1860 federal censuses; Wright, "Negro Rural Communities in Indiana," 168.
- 12 Merle Bullard Shephard, "A History of the Negro Schools in Vigo County" (M.A. thesis, Indiana State Teachers College, 1948), 22-23.
- 13 Beckwith, History of Vigo and Parke Counties, 389; Lost Creek Community Club, Our Community Roots, n.p.
- 14 Lost Creek Community Club, Our Community Roots, n.p.
- 15 Wright, "Negro Rural Communities in Indiana," 168.
- 16 Information on the Louis and Jacob Anderson families is from the manuscript population schedules for Lost Creek Township, Vigo County, 1840, 1850, 1860, and 1870 federal censuses.

One can sense the outline of an interesting and perhaps important piece of local and regional history in the sketch that Professor Barrows gives us of the pioneer frontier community of Lost Creek, Indiana. We see a long list of names with Negro (small n) marked next to them in the census rolls; we chart the growth of landholding through each ten year census period and note a significant population increase; we see institutions, churches and schools, being constructed that suggest a thriving community with a sense of place and mission; we hear of other communities like it existing in that region at that time; we visit in person, and today through slides, the remains of this community as it is marked out on gravestones, and in old buildings and (historical markers;) but we still search for a deeper human dimension. Important questions remain. In fact, a strength of research like that done by Professors Barrows is that it raises as many questions as it answers. We want to know who these people were who lived in this "refuge for run-away slaves" and for the "quasi-free" fringe population of a society that in all important ways begrudged these people their free status. What did the residents of Lost Creek value as paramount, and what did they do with those values? What did this frontier community give birth to in terms of the men and women who lived there, and who went out from there to make their mark on the bigger world of the Midwest, and ultimately, as we shall see, on the stage of national and international affairs?

Answers to these questions are found in the journeyings and achievements of the Jacob Anderson Professor Barrows calls our attention to; in the heritage Jacob received from his pioneer father Lewis and from the Lost Creek community they helped build; in the life of Jacob's fourth child, Celena; and finally, in the career and accomplishments of her only offspring, Claude Barnett.

What do the histories of these people tell us about the character of Lost Creek and its heritage? If their experiences are in any way representative, clearly it was a place to which people came with hope in their hearts for a better life than what they had known, or by the dominant standards of their day had any right to know. Measured by the Andersons and their descendants, Lost Creek was an environment that nurtured dreams, encouraged accomplishment.

placed a high value on education and habits of hard work, believed in the possibility of social and material advancement, encouraged its residents to find a sense of personal identity through involvement in community institutions and organizations, built family units that recreated the community's value system in succeeding generations, and through the specific family we focus on played an important role in ~~the~~ building national Black institutions in 20th century America. The history of this family also suggests that the heritage of Lost Creek lies in efforts that opened doors into a racially restricted world of economic, entertainment, political and educational power, efforts that are characteristic of countless descendants of pioneers like those who came as family units to the "promised land" of ^{Lost Creek} ~~frontier-America~~ in the early 19th century and found in the Old Northwest territory of Indiana in settlements like Lost Creek and Underwood in Vigo County; Lyles Station in Gibson; Weaver Settlement in Grant; Roberts in Hamilton County; Cabin Creek and Greenville in Randolph; Basset and Rush in Howard; and Snow Hill in Randolph, an environment that with all its racist limitations, was hospitable enough to allow them to begin to put an institutional foundations under their dreams.

How do we know that "institution building" and "door openings" is the heritage that Lost Creek can properly lay claim to? Its descendants, in the words they leave us, and in their active lives and records of achievements, tell us as much. Let us listen to them, and to those who knew them, and look closely at the heritage they built out of their early 19th century Indiana beginnings.

First of all, who is this "laborer" turned "Farmer" Jacob who is listed in the 1870 census as owning \$1500 worth of real property and \$320 of personal property? His grandson, Claude Barnett, paints a picture of a man whose people came to Lost Creek in the 1830s with a set of values supportive of family life, along with a dream to find an environment where those values might be realized. The tradition in the Barnett family is that Jacob was born in an ox cart on the long journey to Lost Creek of parents who had known freedom and accomplishment in Wake County, North Carolina,

but had also experienced severe restrictions on their right to be free and on their chance for accomplishment in an environment ^{where} were increasingly into the the 1830s majority sentiment recognized blacks only as slaves. Like so many of their fellows who would come out of slavery, the Andersons and the five families who migrated with them had taken their first ~~hesitant~~ steps towards freedom and opportunity for advancement as sharecroppers--other men's hirelings. They were of that landless class whose skills were of the land, and whose natural desire was to own the soil they watered with their sweat and labor.

An oft repeated scenario would provide the push that set them on their journey to frontier Indiana. The grandson of the youngest member of the group that migrated notes that "Now and then, and increasingly as their financial condition began to improve, (apparently they advanced themselves monetarily through the skilful rearing and racing of horses) trouble would occur with the 'paddy rollers,' the local county police, so they determined to move." The move was also the result of the pull of a "promised land" described by relatives and friends who had earlier fled the oppression of a slave society in the hope of finding real freedom and opportunity elsewhere, people like their kinsman Bowen Roberts, who apparently passed through Lost Creek township in 1827 and is reported to have favorably impressed his people in North Carolina with a tale of a land where "fat hogs are roaming in the forest with knives and forks in their backs;" or of the Reverend Hardin Anderson who became a well known Baptist preacher in Evansville, and whose "fame began to trickle back to North Carolina."

Having been pushed and pulled to a new environment, they set about doing what any pioneer group of that time and place would do, buying land, clearing it, planting it, in other words applying themselves to the tasks of farming and, as Professor Barrows notes, building institutions that expressed the values they held as paramount and that they wanted to give their children. Thus a subscription school as early as 1835 even before our Andersons took up residence, a Methodist congregation in its own church building by 1840 to be shortly followed by a Baptist as well. As we have seen, census record show a significant population growth for the community through the 1850s and 1860s.

But the human dimension still remains to be unearthed. What kind of people did the world of mid-19th century Lost Creek produce? The Mattoon Illinois Commercial of July 1, 1909 gives us one answer. The obituary page in that issue is headed OLD RESIDENT GONE. It reports the death, "after a long life of noble service to his fellowmen, his family and his God," of Jacob Anderson, the "oldest colored man" in the city where he had been a resident for forty years. Born in January of 1835, he came to Vigo County, Indiana when but a year old. "There," the obituary writer tells us, "he grew to a man's estate, obtaining all the possible education he could from nearby schools." His grandson gives us a few specifics about that education and the reason for the move to Mattoon. He reports that his Grandfather "had enough of an education and something of a reputation as a mathematician to be invited in 1869 to become the second teacher in a newly established Negro school for the children of the approximately fifty black residents of the town. Pride of ancestry is apparent in Barnett's recollections of his grandparents. By his account they were an independent people whose example he cherished. It pleased him to relate the story of his grandmother's conflict with Mattoon's tax assessor. Taxes were assessed by ward, and apparently she was told she had to pay a special levy since she sent her children to the nearby white school rather than to the more distant Negro facility. When she refused to pay the extra assessment the city fathers closed the school and threw her husband out of a job." Jacob Anderson then found employment in the Essex House, a famous mid-Illinois hotel. He later acquired two barber shops and, with his son and a son-in-law, operated them for white patrons.

What kind of a man was this Jacob whose wife's principles were apparently such as to affect his livelihood? What values had he taken with him from Lost Creek to Mattoon to be passed down to his offspring? Listen to the obituary writer.

He was ever an earnest advocate of thorough practical education and high moral character, which he and his wife carefully moulded in their home and in the lives of their children. He was chef at the Essex House for twenty three years, during which time he made a record accredited to few men. There for twelve or fifteen years he worked without an hour's vacation.

hours every day, seven days in the week, for fifteen years he worked without an hours vacation which he proudly alluded to as an evidence of his faithfulness to duty. It was at the Essex House that he laid by the competence which emphasized his thrift and which made it possible for him to retire in his old age.

Mr. Anderson was during his life in this city one of the most prominent members of the A.M.E. church which he helped to establish and maintain and which he and his admirable family have worked so zealously. He was a quiet, painstaking energetic man, who 'never put off for to-morrow what can be done to-day.'

A daughter of Jacob Anderson would obviously be exposed through her childhood years and into adulthood to a parental value system that put much worth in hard work and dedication to duty, in education as a means of advancing oneself, in taking advantage of the business opportunities that were present in the restricted world of middle class 19th century Black America, and in involvement in community life through active church membership and service in social and fraternal organizations. There is little that one can say from direct personal sources about Jacob Anderson's daughter Celena. The picture here is a reflection through the words her son Claude leaves us, and through the career he built in 20th century Black and White America. But on the basis of this record it seems safe to say that Celena took the values that must have come to her from her pioneer father and mother, and passed them along largely intact to her only offspring. Certainly the obituary description of thrifty, hard working, energetic, practical Grandfather Jacob with his keen sense of duty and responsibility fits Grandson Claude whose own father died before he could be a factor in his son's development. In his autobiography Barnett would write explicitly of the influence on him from the men in his mother's family, particularly his grandfather, and his uncle, George Jesse. He would write too of a mother, who as a hard working widow into the first decade of this century, secured for him a position as a houseboy in the home of another man he credits as exercising a major influence on his development, Richard Warren Sears, co-founder of Sears Roebuck.

Apparently seeing in the boy the promise of achievement, Sears took a special interest in the youngster and supported the mother in her desire to have her son enrolled in high school. As Barnett puts it, his mother, with Mr. Sears agreement and urging,

a twice weekly packet of news that was gathered by correspondents, stringers, and feature writers from all the major Black population centers of the country, from the rural backways of the South, from several foreign countries, and frequently from a vantage point within the institutions that operated behind W.E.B. DuBois' famous "veil." Referred to by a recent student of Black news services as "Claude Barnett's legendary ANP, the best of the black news agencies," it always numbered among its membership the vast majority of Black papers in this country. Into the post World War II period the agency expanded its coverage to the African continent. After the Second World War Barnett made some fifteen trips to Africa and added more than one hundred African subscribers to the service. During these years ANP would report in a more systematic fashion than any other American source on the emergence of an independent Africa. Among the accomplishments of "this best of all black news agencies" was the first bureau correspondent covering Washington D.C. on a permanent basis, and the first Black reporter to gain official admittance to the Congressional press corps: During the 1930s the agency received major financial support from the Rosenwald Fund, and into the next decade would number among its confidants and behind-the-scene supporters several leading national and international figures.

Among Barnett's personal accomplishments were service as the first Black trustee of Tuskegee Institute; ~~service~~^{membership} on the Board of Directors of the Phelps-Stokes Fund and the Supreme Liberty Life Insurance Company; trustee of Provident Hospital and President of the hospital board; membership on the board of governors of the National Red Cross and director of the Chicago chapter of the Red Cross; director of the Booker T. Washington Institute, Kakata, Liberia; recipient of the Order of the Star of Africa from the government of Liberia, and of the Order of Honor and Merit from the Republic of Haiti; and after serving for many years in important publicity position, in presidential campaign for the national Republican Party, service as special assistant to the Secretary of Agriculture under two Democratic Presidents in which role during World War II he is credited with advisory work which contributed to the formation of the Agency for International Development. The man whose grandfather was memorialized in the pages

of the Mattoon Commercial would be eulogized in the leading obituary in the New York Times for August 3, 1967, and subsequently find his way into the prestigious National Cyclopedia of American Biography where, among other accomplishments, he would be credited with the authorship of "numerous articles, many of which were related to the subject of the demoralizing effect of segregation in the U.S. Armed Forces, and were reputed to have been instrumental in bringing about integration in the military."

The subject of this conference is family history. It has been the supposition ^{of this paper} that the journeyings of the Anderson family of Lost Creek, that begin with Lewis in the 1830s and end with Claude Barnett in the 1960s, connects a piece of 19th century pioneer Indiana to the 20th century strivings of Blacks to find a new place in the American social, political, educational, and economic order. ~~The~~ fourth generation of the Anderson clan who would leave his mark in so many places far removed from Lost Creek, would never lose his connection to those who came from there. ^{He explicitly acknowledged this connection} (When he came to write his autobiography he would directly acknowledge the influence on his own development of the values espoused by his people.) ~~and~~ In the later years of a life that had been rich in accomplishment and service ^{he} would honor his family tradition in the most tangible way available to those who treasure the memory of their loved ones. Each Decoration Day and Mother's Day he and his wife would visit the grave of his mother Celena, and on Decoration Day floral expressions would be placed on her grave, and on those in Mattoon marking the remains of Mr. and Mrs Jacob A. (Mary) Anderson; Mrs. Bessie Crenshaw; Mr George H. and Alvira Jesse; and Mr. and Mrs. Arthur Anderson. Perhaps even more suggestive of the lasting mark that family made on Claude Barnett was his choice of a pseudonym for the articles he wrote that he did not wish attributed to the director of the objective non-partisan news bureau ANP had to be. It was Arthur Anderson, the only son among the nine children ^{born} to ox-cart Jacob and his devoted Mary of Lost Creek, Indiana.

What we have seen in this abbreviated history of the Andersons of Lost Creek, Mattoon, Chicago, and by connection Washington and Africa, is a picture of a little known and frequently misunderstood

area of American family life. What is present here is a record of continuity and connectiveness that came out of a stable family value structure that, in the face of considerable resistance, found in the environment of the 19th century Midwest, resources which enabled it to exert a positive influence across several generations. The values nurtured by this family helped to produce, in Claude Barnett and the Associated Negro Press, an important chapter in the history of 20th century America.

THE BLACKS IN VIGO COUNTY

One of the first blacks to come to Vigo County, Indiana, was Armistead Stewart. He came here as an indentured servant bound to Daniel Durham, a Quaker from North Carolina. Durham purchased a tract of land where the federal prison now stands. He went back to North Carolina and returned to Terre Haute with twenty-two more indentured blacks. In the 1830s all the Durham blacks were given their freedom. After freedom was given to Armistead Stewart, he remained in Terre Haute and reared a large family.

The first free black to live in Terre Haute was Henry Harris. He was born in 1790. He had been the slave of a Virginia man, Benjamin Harris, a Quaker. After he was set free in 1809, he came to Terre Haute and married a woman named Charlotte. They had eleven children. Henry Harris fought in the Black Hawk War and died in 1844.

During the first half of the 1800s many free black pioneers from the South immigrated to Indiana to escape all the restrictions imposed on them. These pioneers had to undergo all the hardships that other pioneers endured and they also suffered many legal disabilities imposed upon them in a state that was not hospitable.

Shortly before 1827 Bowen Roberts was sent by his people in North Carolina to seek a place of refuge from the persecution which free blacks were then suffering. He passed through now Lost Creek Township and was very impressed. He returned home and from his accounts they decided to emigrate to Lost Creek Township to make their homes. Those who had ox-carts loaded them with their belongings and those who did not own an ox-cart made the journey on foot. Some in the caravan were the Andersons, Archers, Chavises, Roberts, Stewarts and Trevans. George Anderson, Sr. and his sons, with the exception of Jordan, stopped briefly in Tennessee. Jordan continued on to Lost Creek Township and was its first settler.

Other families in the caravan stopped in Orange County, Indiana, where they remained for three years before coming to Lost Creek Township. Moses Archer and Richard Roberts came to Lost Creek Township in the early years and were soon followed by Jeremiah Anderson, Kinchin Roberts and Dixon Stewart. Others settled in Nevins and Otter Creek Townships. Most of these early pioneers acquired land from the Government.

Jeremiah Anderson was born in North Carolina December 26, 1806 and died March 17, 1862.

Dixon Stewart was born in North Carolina August 8, 1801 and died March 30, 1862.

Mrs. Sylvia Artis and her sons, Isom and John, came to Terre Haute from Fayetteville, North Carolina, in 1832. Her husband did not accompany them because he was still a slave although she and her sons were born free. She was one of the signers of the petition for the incorporation of the city of Terre Haute.

Nathaniel Roberts, the son of Kinchen and Nancy Roberts, was the first child born in the settlement in 1832.

In the 1820 census of Vigo County, there were eleven colored persons or free blacks. These were classed as servants in homes of residents.

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THE BLACKS IN VIGO COUNTY (continued)

In the 1830 census of Vigo County there were nearly one hundred free blacks. Many were land owners in the rural areas but more were in Terre Haute where there was more employment. Some of these were Jethro Bass with fourteen members of his family; Joseph Patterson with ten; Benjamin Russell with three; Joseph Artis with three; Bryant Thomas with nine; Merritt Smith with four; Mark Florence with three; Dotson Bass with four; Price Cozzens with three; Andrew Lewis with two; Adam Riley with four; Matthew Steward with eight; Thomas Wilson with eight; Isaac Beatty with five; Charles Barty with seven; Selah Barty with four.

Many former slaves recorded their free papers as a protection against being seized and resold. The earliest record here is that of Jesse Chisley in 1822.

These early settlers were very much interested in education for their children. A meeting was held to establish a school. The land on which the first school house was built was purchased from Kinchen and Nancy Roberts. The building was built of logs. The support came from the payment of tuition by the parents of the children who attended the school. The state, at that time, made no provision for the support by taxation of schools for black children. Abel Anderson and Aaron Smith were the first teachers. The building was also used for a general meeting place and for religious purposes.

Jeremiah Anderson donated land for District School No. 2 and land was purchased from Redding and Alvina Roberts for District School No. 3, which was opened in 1869. These two schools were later consolidated.

The site of the first school in Otter Creek Township was donated by Mr. Burnett at about the time public schools were opened to black children in 1869.

The first black church in Terre Haute was the Allen Chapel. It was started in 1837 by William Paul Quinn, a circuit rider for the African Methodist Episcopal (AME denomination). Rev. Quinn was remembered as "The Father of the A.M.E. Church of this Section". He was born in Calcutta, India, about 1800. He was converted to the Christian religion by the preaching of a Quaker missionary. It was in the basement of this church that the first black school in Terre Haute began operations in the 1850s at a cost of 25-cents a week per pupil. This was so expensive that usually only the eldest child in a family could attend. Hiram Revels was the school's first teacher.

The Missionary Baptist Church (later the Lost Creek Baptist Church) was organized in January, 1850 by Rev. Lewis Artis. The first trustees were George Evans, Hezekiah Roberts and George Anderson. A charter member was Marguerite Evans. Some of the early pastors were Rev. Lewis Artis, 1850-1872; Rev. W. H. Anderson, 1872-1874; Rev. George Anderson, 1874-1879; Rev. M. C. Anderson, 1879-1919.

Many families settled in the southern part of Vigo County. The Underwood Settlement was made up of free blacks who also emigrated from North Carolina and Virginia. John Underwood, the founder, was born in North Carolina in 1803. He married Louise Kennihorn of Virginia in 1826. In 1841 the family moved to Vigo County where he acquired a large tract of fertile land in Linton Township which he and other members of his growing family converted into a valuable farm. He was soon joined by other blacks and the community grew. They being Baptists, they united with the Honey Creek Baptist Church. Residents of the Underwood Settlement were active in assisting slaves fleeing to Canada to elude their pursuers.

THE BLACKS IN VIGO COUNTY (continued)

Some of the families who lived in the Settlement were the Underwoods, Russels and Manuels. The first teacher in the subscription school in the Settlement was S. W. Stuart. There is an Underwood Cemetery located on the First Street Road about $2\frac{1}{2}$ miles north of the Sullivan County line in Linton Township.

In 1850 Terre Haute had a black population of 227.

After the adoption of the "War Amendments" blacks were free to go wherever they chose. Whole colonies emigrated.

A group of 2000 blacks living in North Carolina in 1880 sold all they owned and set out for Kansas. On reaching Indianapolis, Indiana, the Republican politicians connected with manufacturing plants that needed strong laborers and also needed more men to vote the Republican ticket, assured the Kansas-bound blacks permanent employment if they remained here. Some traveled to Terre Haute. A Mr. Evans owned considerable land south of College Avenue, west of the C&EI railroad tracks in Terre Haute. He sold small tracts to new arrivals on easy terms. They built cheap cottages and thus, the South Side Community began.

In the original group were Sylvester Smith, Nicholas Smith, Willie Uzzel, Isaac Worrel, Samuel Parks, Samuel Parks, Jr., Rosana Tate, John Hill, George and Tony Howell, Rev. Calvin Edwards, Rev. Lewis Hill.

The Free Baptist Church was organized by a number of persons who made up the Kansas-bound colony in 1880 in North Carolina and when they arrived in Terre Haute, they again met and completed the organization. Rev. Louis Hill was the pastor. Those who attended were Mrs. Martha Parks, Mrs. Emily Edwards, Sylvester Smith, Sanders Jones, Rev. Willis Johnson, Samuel Parks, Sr. and Rachel Edwards.

Darnes Lodge #4, F&AM, was instituted in 1856 under the jurisdiction of the Grand Lodge of Ohio. First officers were William Carter, Dave Johnson, James Mitchell, William Chandler and Nelson Lofton. Charter members were Henry Ash, Nelson Bass, Thomas Blake, James H. Bundy, William C. Carter, William Chandler, Green Day, James S. Hinton, William H. Howard, Dave Johnson, Nelson Lofton, Jesse Mitchell, Austin Perry.

During the Civil War, thirty-six black men from Terre Haute and Vigo County enlisted. They became part of an Indiana unit called the Twenty-eighth Colored Regiment. They were attached to General Sherman's army in Virginia and fought in The Battle of the Crater where nearly half of the men of the 28th were killed.

The above is a very sketch history of the blacks in Vigo County. There are many descendants of the above-named still residing in Vigo County, Indiana.

References: "The Negro In The History of Indiana" by John W. Lyda.
Various materials found in the files of the Vigo County Public Library, Terre Haute, Indiana.

Submitted by Simona Lansaw

When Terre Haute Was Young; Slavery As It Existed Here

SEVERAL NEGRO SETTLEMENTS IN THE COUNTY DATE FROM VERY BEGINNING OF THE CHARTER.

By A. R. Markle,
LXIX.

FREE MEN OF COLOR.

ALTHOUGH the ordinance of 1787 by which Virginia ceded to the federal government the territory northwest of the river Ohio, prohibited slavery in the states to be created out of it, there was for many years something very much akin to slavery in Indiana territory and slaves were still owned here after the establishment of the new state.

Slave owners from Kentucky came here and brought with them their slaves as well as any other property they chose, but certain citizens of Vincennes joined in a case brought in court and won freedom for an individual and in consequence for all others so that thereafter the practice of using so-called indentured servants grew up in the state.

Many former slaves had won their freedom by purchase or by emancipation of their masters, either before or after coming to Indiana and many others had escaped from their masters and held their freedom by the consent of their neighbors, in some instances maintained their freedom by forcible action of their friends here.

Probably the first negro to come into Vigo county of whom we have any record was one who came with Harrison on his way to Tippecanoe and who in a way caused the heavy damage done by the Indians there. Harrison reported that this man had passed the lines the night before the attack and had unwittingly given them the information that Harrison had no cannon with him, information vital to the Indians who feared artillery in battle more than small arms.

Harrison had him staked out for torture and death but relented, so he says, and failed to inflict serious punishment upon him.

The earliest census returns of Terre Haute, included in those of Vigo county for 1820, show 11

colored persons or free negroes in the town and classed all of these as servants in the homes of residents. In no other way was the free negro recognized as a human being. Under the law he could not be a witness in a case in court where a white man was concerned, marriage between the races was proscribed, a free negro who entered the state was required to give a bond and the 1851 constitution deprived him of the right to vote or to serve in the militia.

Many of our earliest settlers were those Quakers from the Carolinas who, before leaving, had freed their slaves, only to have them decline to remain there, choosing rather to follow their former masters to the land of freedom on any terms whatever.

The census of 1830 found nearly 100 free negroes in Vigo county, many of them land owners in the rural regions but more of them in town where there was more chance of a living from odd jobs with the whites or service with the richer ones.

This census lists the names of the head of the family and classifies him as between certain ages, such as 10 to 24 years, 24 to 36 years, 36 to 55 years and 55 to 100 years. In addition the number of individuals in the family is given.

Jethro Bass, 36 to 55, had 14 members in his family and next in size was that of Joseph Patterson, 55 to 100, who had ten. Others were Benjamin Bushnell, 36 to 55, with three; Joseph Artis, 36 to 55, with three; Bryant Thomas, 36 to 55, with nine; Merritt Smith, 10 to 24, with four; Mark Florence, 36 to 55, with three; Dotson Bass, 24 to 36, with four; Price Cozzens, 10 to 24, with three; Andrew Lewis, 55 to 100, with two; Adam Riley, 24 to 36, with four; Matthew Stewart, 36 to 55, with eight; Thomas Wilson, 36 to 55, with eight; Isaac Beatty, 55 to 100, with five; Charles Baity, 10 to 24, with seven, and Selah Baity, 36 to 55, with four.

There is some evidence that

others who are not mentioned in the census report were here at the time, but there was in many cases, serious need that too much information not be given to the strange white man who appeared that summer and asked many questions and whose motives might have been none too clear to those fearful ones whose titles to their bodies and souls was possibly cloudy.

Lost Creek Colony.

The Underwoods, Roberts, Andersons and Clarks do not appear in the census and there is no documentary evidence of their presence here but in many cases as in that of Kinchin Roberts, we have deed records shortly after that that show he was here soon after and the fact that he could pay \$250.00 for a quarter section in the Lost Creek settlement.

The deed for this land bears date of October 15, 1832, and is from Thomas and Mary Kerr of Mason county, Kentucky, but we can only surmise whether Roberts was in Kentucky at the time or whether the Kerrs had been here and gone back to that state.

Five years later, Benjamin, son of Kinchin, bought forty acres a mile and a half further east on the Fort Harrison road for \$160.00, the sellers being Henry Cannon and his wife, Hannah, and by this time there was quite a settlement of free negroes in that vicinity.

That they were settlers and progressive is shown by the following from the deed records of the county:

"Lost Creek Township, January 1, 1838. Whereas the colored inhabitants of said township in the County of Vigo, State of Indiana, are in need of a piece of land on which to erect a school house, now therefore know ye that I Kinchin Roberts and Nancy my wife, in consideration of the premises and Ten Dollars in hand, the receipt of which is acknowledged for ourselves and our heirs forever haven and granted bargained and sold and by these presents do give and grant bargain and sell unto Jorden Anderson, Dixon Stewart, Abel Anderson school trustees, and their successors in office forever in trust for the use and benefit of all the colored population while inhabitants of said township the following lot of land viz one acre off of the corner of the southeast quarter of section five, Township twelve, north of range eight west. The said acre to be in a square form for their exclusive benefit use and behoof fore ever. Signed, sealed and delivered in the presence of

J. B. PENCKS,
GEORGE EVANS,
X KINCHIN ROBERTS,
His Mark.
X NANCY ROBERTS,"
Her Mark.

On this slice of land is a cemetery in which rest many of those old pioneers, among them Kinchin and Nancy themselves, surrounded by children, grand children and great grand children.

Both lived to be 93 years of age, she dying in 1866 and he in 1870. His will is on record in which he leaves to his son, Hezekiah, \$500.00, to his son, Benjamin, \$400.00, the rest to be divided equally between his four children, Hezekiah, Benjamin, Lucinda (Stewart) and Reden.

Many former slaves recorded their papers of emancipation as a protection against being seized and resold, a common danger in the early days when organized bands roamed the country, particularly near the Ohio river border, a negro being more valuable than a horse, the incentive was greater.

The earliest record here of these papers is as follows:

"Jesse Chisley a man of colour and late an indentured servant to the later Peter Jones of Vincennes has served the full term of his indentureship, it having expired on the 9th day of March last, he is therefore at liberty to dispose of himself or his services at his own will and pleasure.

Terre Haute July 9, 1832.

A. WHITLOCK.

An earlier one from a slave state was recorded in 1838, nearly 12 years after its granting, in these words:

"Samuel Malone, aged about twenty-six years, five feet four inches high, dark brown complexion-

REFERENCE
DO NOT CIRCULATE

CONTINUED

ion, a scar on his forehead, emancipated by a decree of prince George county, against Littleberry Tucker, by occupation a planter, is duly registered in a book in my office kept for that purpose, as a free person of color, number seven hundred and nineteen.

Jan. 16, 1827.

J. T. CRUMP,
Clerk Dinwiddie County, Vir."

A fuller document, though slightly ambiguous, is this:

"I, John P. Crump, clerk of Dinwiddie county in the state of Virginia, do hereby certify that Mary, the daughter sil, aged about 31 years, about five feet three inches high, of a yellow complexion, a scar on her breast, recovered her freedom by a judgment of the superior court of Prince George county, by occupation a spinner, is duly registered in my office as a free person of color, number nine hundred and thirteen. No. 913.

"In testimony of which I hereto subscribe my name and affix the seal of said county the 6th day of September, 1831, in the 56th year of the commonwealth.

"J. P. CRUMP, C. D. S.

"JOHN GOODSEYN, J. P."

We can perhaps imagine the pride

with which the individual entitled to the following, saw it spread on record and the happiness it gave him to display it to his friends and can also fancy the smiles earned by the participants in the joke.

"We the undersigned citizens of Terre Haute certify that the colored boy, Oliver C. Phillips, has been living around this place for some time who says that he is free and been raised in Morgan county, Indiana; he has lived about this town and for aught that we know or have ever heard is entitled to all the privileges of free persons of color. Feb. 2nd, 1841.

"THOMAS H. BLAKE,

"MILTON GRAHAM,

"H. ROSE,

"JOHN P. USHER,

"JOHN BURTON,

"LEVI WESTFALL,

"JAMES SERRIN,

"M. M. HICKCOX,

"JOHN H. WATSON,

"W. McMURREN,

"S. R. MANN,

"W. WILLIAMS,

"JOS. GROVER."

State of Indiana, County of Vigo, ss.

I, Charles T. Noble, clerk of the Vigo Circuit Court do hereby certify that the certificate above is signed

by residents of the town of Terre Haute, that their signatures are genuine and that their certificate is entitled to full faith and credit.

CHARLES T. NOBLE, Clerk.

Many of the earlier families who followed their old time masters here from the slave states settled in the southern part of the county and a cemetery called "Underwood" from the family of that name is located east of the First Street road about two and one-half miles north of the Sullivan county line.

The people of these two groups intermarried to some extent and for many years kept themselves free from entanglement with the whites, living out their lives as farmers with few exceptions and it was not until the influx of southern negroes following the establishment of the blast furnace and iron works that there was any segregated district such as that later known as "Bagdad" in the southeast section of the city.

The people of the two communities boasted too that what mixed blood came into their families was "red, not white" due to the frequent intermarriage with the remnant of the Indians in the south and southeast part of the county where even

as late as 1870, the census showed three full blooded Indians to live in Vigo county.

JULY 17, 1932

A.R. MARKLE

INDO Afro - Americans

Sunday, September 9, 1951.

Terre Haute Teacher Completes Valuable History of Indiana Negro

John W. Lyda, a teacher of the city schools and an active civic worker has just completed the manuscript of his third and latest book, "A History of Indiana Negroes." This book tells the story of the Negroes of our state, thus picturing the role the race has played during the two century-long drama of Indiana history.

This book is the first to be written in its field and is based on authentic source materials. It will therefore meet a long felt need in the schools and colleges of the state and also add greatly to the perpetuating of the history of the state of Indiana.

Earlier books by Mr. Lyda are "A Self-rating Scale for Supervisors of Instruction," which has been quoted as a whole or in part by authors of the most used book on the supervision of instruction and another book by the same author is "The History of Prince Hall Order of the Eastern Star in the State of Indiana." This was adopted by the grand chapter of this body as its official history at the statewide meeting held at Evansville in June of the current year.

Competent critics in this field who have carefully read Mr. Lyda's "History of Indiana Negroes" praise it for its accuracy of content,



JOHN W. LYDA.

and the donations of sympathetic organizations and friends.

Mr. Lyda and his wife live at 462 South Sixteenth street. Both are active church and civic workers. He has frequently spoken before educational and civic clubs.

method of writing and its interesting contrast.

The publication of this book is being made possible by the appropriation of the meager funds of the Indiana Negro History Society,

Emeline Fairbanks Mem. Library

INDIANA ROOM

PAMPHLET FILE

History of Terre Haute's Negro Schools

By DOROTHY J. CLARK

Feb 11, 1959 Tribune African American (WV)

Our Indiana state laws were amended May 13, 1869, to require the establishment of separate schools for Negro children wherein tuition should be without charge and equally open to all. Local school trustees appointed the superintendent on August 7, 1869, "to examine and see where a suitable place could be had for holding the Negro school." It was interesting to note that at that time city school teachers were receiving salaries set at \$50 per month.

On August 30, 1869, the AME Church, located on South First street, was rented for \$15 per month for use as a school. Zach M. Anderson was chosen as the first teacher. The school opened September 6, 1869, with 16 pupils. Terre Haute had complied with the new state law.

In April, 1871, this school was moved to the Ninth District building, 503 South Third street,



Dorothy J. Clark

where it remained until the summer of 1885. At that time the trustees erected the Twelfth District school house on the corner of Second and Crawford streets.

In the meantime a Negro school in the southeast part of the city known as the Tenth District was organized and first taught in a spare room of the Eighth District located at Seventeenth and Franklin streets, now known as Montrose School. After two years the Tenth District school was removed to the corner of Thirteenth and One-half and Dean streets.

The Fourteenth District school was organized in the northeast part of the city in the fall of 1885 and occupied leased rooms on North Fourteenth street until 1889 when a new schoolhouse intended expressly for the use of Negro people was built on the corner of Sixteenth and Elm streets.

Seek New Building.

Morton A. Lewis, retired principal of Lincoln School, informed me that as far back as 1916 the name "Lincoln" was seriously considered for the Fourteenth District school. At the same time the Parent-Teachers group launched a vigorous campaign for a new building inspired by the school's first principal, Joseph Jackson, who felt that due to the school city officials' great lack of interest in the project, he probably would not live to see the new building. His fears were justified, for he died in 1919 before the school was finished in 1921.

Mr. Lewis succeeded Mr. Jackson and, in his own words, "immediately took the bull by the horns" by writing a letter to the

school board describing the miserable condition of the Fourteenth District School, "the dilapidation of the structure, its too-near outbuildings in an advanced state of unsanitary decay, etc."

After Mr. Jackson had asked repeatedly for the installation of running water, the board at last agreed to pipe water to the building if Mr. Jackson would take over from there. It was a proud day when Principal Jackson finished his "plumbing" consisting mainly of a "drinking fountain" made of a gas jet and a tin bucket to catch the overflow. The outdoor pump was left intact "just in case."

Mr. Lewis talked the situation over with School Supt. James Tilley, who had succeeded Chas. J. Waits, and learned that the board would consent to a remodeling job but not a new school building.

He next took the problem to State Supt. Hines and Asst. Supt. Hubbard in Indianapolis. They assured him of definite action to be taken immediately. After pressure from the state level, the local school board announced a few weeks later that Architect Miller would draw the plans for the new Lincoln school which would be ready for occupancy by September, 1922. Over 300 pupils from the far-flung Lincoln district were enrolled.

Over the years there have been four principals. Those still living are Ernest Meyzeck, the first principal; Morton A. Lewis, the third, and Edith Bigham, the fourth.

Scout Project.

Under Mr. Lewis' direction, Lincoln Scout Troop No. 11 built a rock garden with an inset marble slab bearing Mr. Meyzeck's motto inscribed — "We Lead. Let Those Who Can Follow."

At the instigation of the late

Miss Blanche E. Fuqua, a bronze plaque was set in the wall at the top landing of the front entrance stairway honoring Mr. Lewis. His letter was one of several I received expressing the opinion that the school's name should remain "Lincoln."

Mr. and Mrs. Edwin Bishop, of Kent avenue, suggested another name if a change was inevitable. Mrs. Bishop had first known Joseph Jackson when she was a small child and had been impressed with his wonderful personality. She felt his name would be most suitable for the remodeled school.

Joseph Jackson was born March 7, 1855, in Virginia and died in Terre Haute, July 17, 1919. He graduated from both the Terre Haute High School and Normal School with the highest honors in his class. He worked for a time with William J. Ball, the civil engineer who designed the Wabash River Bridge. Mr. Jackson attended summer school in Hampton, Virginia, graduating in August, 1904. Hampton, the earliest Negro college in the United States, also graduated Booker T. Washington, who later established Tuskegee Institute.

Early Photographs.

Mrs. Bishop gave to the Historical Museum a group of photographs which will be of great interest to many residents. One shows an Emancipation Day parade float from the Lincoln School "45 years ago." Of course, when the picture was captioned is unknown. Another shows the 5th, 6th and 7th grades of the 14th District School on Nov. 13, 1894. A small tintype of Joseph Jackson was dated March 23, 1884. There is a large group picture of the school enrollment taken October, 1891. The largest photo shows the boy's shop class busily at work. All of the above-mentioned photographs are on display at the Museum.

In Vigo county as early as 1835 the Negro residents built a combination school and meeting house on land in Lost Creek Township donated by Kinchen and Nancy Roberts. The first teachers were Abel Anderson and Aaron Smith. Another Negro pioneer donated land for a school in Otter Creek Township. In Terre Haute the first Negro school was held in Allen Chapel.

To better understand why the 1869 state legislation was so important, some statistics are in order. In 1860 Terre Haute had a 2.4% Negro population. By 1900 the percentage of the total city population had raised to 4%; and, according to the Chamber of Commerce figures, in 1950 the percentage totaled 5.4%.

The educators of 1869 realized that it was most important that the Negro children receive adequate public school training instead of the private or church sponsored schooling available to them prior to this time. The Society of Friends through the Quaker church schools had been almost wholly responsible for educating the Negro children in the state of Indiana.

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Booklet Reviews Progress of Negroes in Terre Haute Area

T.H. Trib. 2/12/64

By EULETA SLOVER TURNER

The release last Monday in Terre Haute of an outstanding booklet on the progress of the Negro people in this community is very timely indeed in view of the current national movement of the administration of President Lyndon B. Johnson and his predecessor, John F. Kennedy, to improve racial conditions in the nation.

The booklet came to the attention of THE TRIBUNE Tuesday and was found to be a particularly factual compilation of local historical data and current information of civic contribution.

The appropriateness of the publication is unusually timely inasmuch as this date, Feb. 12, commemorates the 155th anniversary of the birth of Abraham Lincoln, who, when he rose to the national presidency, kept his vow to hit slavery "and hit it hard."

Similarly, it is being received during the city's Brotherhood

Month observance, a time when the nation, as a whole of people attempting to force their thoughts and actions into spiritually-right channels, are dedicated to reviewing issues that have long plagued the nation and the world.

The booklet was assembled throughout 1963 in commemoration of the 100th anniversary of Lincoln's signing of the Emancipation Proclamation, the first major national blow struck at racial bigotry.

The first edition did not come off the presses until last week and the copies began circulating Monday.

Impressive Cover Page

The cover page bears a most provocative picture of young Negro boy and girl students looking outward from a background of the famous Lincoln statue as it appears in the Memorial in Washington, D. C.

The cover drawing, done by Don Turner, display advertising artist of the Meis Bros. department store, reads: "1863-1963 Emancipation Centennial . . . A Century of Progress . . . The Negro in Terre Haute."

The inside of the cover page contains a photograph of the late President Kennedy, a stalwart leader of the rights of men and democracy, over the dates of his birth and death years, 1917 and 1963, and his profound declaration: " . . . Race has no place in American life or law."

The letter-size booklet of 48 pages and cover was prepared by a Centennial Committee composed of: the Rev. Edward Abbott, Allen Chapel AME Church pastor, as chairman; the Rev. William Brett, Brede Memorial

Evangelical United Brethren Church pastor, treasurer; the Rev. John Chironna, Central Presbyterian Church pastor, publicity; the Rev. Noel Hord, Second Baptist Church pastor, program; the Rev. Samuel P. Jones, Saulters Methodist Church pastor and Vigo County Clergy Association president, and Demetrius Ewing, Terre Haute businessman.

Co-operating with the committee were the following special committees:

Booklet—John W. Lyda of 462 South Sixteenth street, Morton A. Lewis of Nevins township, Terre Haute Federal Prison Supervisor Lee B. Jett and his wife, Mrs. Thelma Jett, residents of 2423 Spruce street.

Photography—Gary Brett and Paul Stuart Jr., employe of the Terre Haute Postal Department, and acknowledgments—Thomas Pettigrew, Miss Jeanette Anderson of 2901 College avenue, Mrs. Dorothy Harps of Schultz & Co., Mrs. Jacquelyn Hatfield and Mrs. Lena Johnson.

Highlights of History

The contents cover highlights of the history of Terre Haute, Vigo and adjoining counties, as they pertain to the Negro progress story. It also deals with particular emphasis on local Negro leaders in education, health and welfare, rehabilitation and public safety, religious life, community service organizations, business and occupations, today's youth and a continuing challenge of community service and participation.

Noting in the foreword that "the search for Freedom and the desire for Progress are not unique to the Negro," the writers declare that: "Through the centuries races of men have worked, fought and traveled many lands in an effort to find the elusive 'land of Freedom'."

It reminds the American here in Terre Haute that freedom "is a multi-faceted jewel easily taken for granted by those who have it but highly prized by those who yearn for it," yet being so cherished that men will fight for it, accept imprisonment and even die for it.

"It includes the right to worship, or not worship; the right to work commensurate with your abilities, or not to work; the right to vote, or not to vote; the right to speak out, or not speak at all . . . It is the right to make a choice, good or bad, solely on the basis of individual worth and within the framework of society's laws by which man must live if he is to survive," the tenor of the statement reads.

Laying down the challenge in essence that many highly qualified Terre Haute Negroes, as witnessed by their accomplishments since departing the city, were forced to seek success elsewhere, the Centennial Booklet writers notes its purpose to be:

" . . . to give heart and encouragement to our leaders of tomorrow, the young Negro members of our community who now believe it necessary to leave Terre Haute if they are to find satisfying employment, adequate housing or fulfillment as citizens in a truly free community."

Although the Negro cause in Terre Haute has had many able and highly respected leaders among its people as well as whites of all faiths and creeds, one of the chief proponents of the cause here and elsewhere was pinpointed as the National Association for the Advancement of Colored People.

Roberts Early Arrival

It pays tribute to such "history makers" as Bowen Roberts, who, representing a group of North Carolina free Negroes, arrived around 1829 and accomplished establishment of a Lost Creek Township settlement by 1832. To this beginning of Vigo County Negro pioneer residents came slave refugees across the Ohio River and through the so-called Underground Railroad of Civil War days.

Listed among the "ice-breakers" are A. E. Meyzeek, first Negro school principal in the city and who celebrated his 101st birthday last Nov. 5 at his home in Louisville, Ky.; Joseph Jackson, second prin-

Community Affairs File

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cipal of the former Lincoln School and founder of the Spruce Street AME Church congregation;

Oscar Hammonds, Nevins Township native and brilliant college student, who became a distinguished government worker and headed the Reno, Nev., U. S. Weather Bureau's Meteorological Branch for 40 years, and.

Leroy Stokes, first Negro valedictorian of a city high school graduating class (the former Terre Haute High School, predecessor of Wiley), who became a noted editorial columnist of the St. Louis Post Dispatch and several New York publications.

Others listed as having contributed to the progress of Terre Haute and the surrounding communities in past year were: the Rev. James Henson, noted architect; Grace Wilson Evans, noted for oratorical eloquence and civic achievements; Elijah Parks, successful grocer; Robert McGowan, Clay County prosecuting attorney; Dr. J. O. Oliver, Brazil physician, and John Cox, Brazil coal mine foreman.

Many Still Active

Among those of the pathfinder group, who still resid in the city and county, the booklet acknowledgements picture three retired educators—Morton A. Lewis, John W. Lyda Jr. and Mrs. Jane Dabney Shackelford.

Mr. Lewis was born in Nevins Township, received his education in the public schools of the county and was graduated from Indiana State College with Bachelor and Master of Arts Degrees.

He taught school for 41 years in Franklin, Ind., and at the Lincoln Elementary and Junior High Schools of Terre Haute. He has held many distinguished positions, of trust and leadership in the community, written numerous historical books and pursued artistic areas such as poetry and painting.

Mr. Lyda also received his teaching degrees from ISC, having first studied at Indiana University, taught 44 years in Indiana public schools, served as principal and been a critic teacher for ISC. He has authored numerous professional journal articles and written several histories on Indiana. Many of his works have been well received in Europe as well as the U. S., according to the booklet authors.

Teacher for Many Years

Mrs. Shackelford, a native of Logansport, was introduced to the community through her school days at Indiana State College. After receiving her

Bachelor of Arts Degree here, she went on to Columbia University for her Masters and returned to teach in the city schools for an admirable 42 years.

She retired a few years ago and resides at 1157 Hulman street after an unusually active career of contribution to the local school system, Girl Scout activities and her book publications which received world-wide circulation.

Among her highest honors are life memberships in the Academy of Political Science, International Institute of Arts and Letters and an honorary life membership in the International Mark Twain Society. She is listed in Who's Who of American Women in the Midwest.

The booklet contains many other credits to current Negro notables in the community, including the following, according to their areas of career participation:

Education — Dr. James Conyers of ISC; Marguerite Taylor of Garfield High, Avon Gillespie and Lloyd Robbs, both of Schulte; Edith Bigham of McLean Junior High; Edward Russell of Woodrow Wilson, Wynona Owens of Lange School, Beulah Edwards and Merle Sheppard, both of Lost Creek Elementary, Verona Stewart of Meadows School, Adelaide Shelton of Thompson; art instructor Mrs. Bertha Romby; speech therapist Josephine E. Harrod of the local schools, and others.

Health and Welfare — Dr. D. A. Hoover and his father, the late Dr. J. J. Hoover; the late Dr. I. Herman Sloss, and Dr. H. M. S. Bristol, all local physicians; Dr. Lewis H. Anderson, Dr. W. A. Edwards and Dr. Gregory Bell (one of the city's three Olympic Gold Medal winners), all dentists; Dr. Iverson C. Bell, veterinarian, and his former associate, Dr. Paul Taylor, who recently joined the faculty of the University of Illinois; Mrs. Mary Ewing of the Visiting Nurse Association public health program, and Mrs. Mary Belle Shackelford, caseworker for the Vigo County Department of Public Welfare.

Rehabilitation and Public Safety—Lee B. Jett, chief classification officer of the Terre Haute Federal Prison Parole Department; Wilbert Wycliff, vocational training supervisor at the Prison; academic instructor Joseph Taylor, caseworker Webster Brewer and senior correctional officer Glenn Graham, all of the Prison administrative staff. Also, Detective Huerta Tribble and Officers Richard Mills and Orangie Smith of the Terre

Haute Police Department and Capt. Stanley Stewart, Capt. Charles Merriweather and Clifford Phillips, William Reed, Billy Wills, Lloyd Cottee, Lt. Howard Edward Crawford Stewart and Charles Miles, all of the Terre Haute Fire Department.

Religion—the Rev. Dr. L. V. Jenkins, pastor of the Free Will Baptist Church; the Rev. J. E. Barksdale, pastor of the Shiloh Baptist Church, and the Rev. S. Strayhorn, pastor of the Copeland Chapel CME Church, in addition to those church leaders afore mentioned.

Many other references are made to individuals of the community who are held to have made noteworthy contributions to professional, business, industrial, organizational and other areas of Terre Haute life, the final note of tribute being praise for Negro youth of city.